Teachers and Principals' Perceptions of Citizenship Development of Aboriginal High School Students in the Province of Manitoba: An Exploratory Study

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By

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ABSTRACT

This study sought to describe the congruence between Aboriginal student citizenship development, as manifested in behaviour, and the prescribed outcomes of Canadian citizenship for selected secondary schools in Manitoba, as perceived by secondary principals and teachers. Citizenship, the condition of living in a shared society and the standard of conduct that allows those in a particular society to live harmoniously and prosper, has become an important goal for public education in the Province of Manitoba. Citizenship is also prevalent concept within many documents and policy developments.

The values of Canadian citizenship used in this study were derived from the framework of six values used in the development of Manitoba's most recent Social Studies curriculum (2004b; 2004c). These six civic values are equality, respect for cultural differences, freedom, peace, law and order, and environmental stewardship. These same values were employed in the development of the survey to acquire quantitative data using Likert-scale items. Qualitative data were acquired through a set of open-ended questions on the survey and through interviews. Quantitative data were analyzed with the use of chi square analysis and descriptive statistical measures including ANOVAs. Qualitative data were analyzed through a method of constant comparison in order to establish themes.

For the most part, Aboriginal students from Manitoba high schools do behave in a manner congruent with the values of Canadian citizenship. There were some differences in the way principals and teachers perceived Aboriginal student behaviour, that Aboriginal students family backgrounds presented challenges to educational attainment,

and that educational administration was a subject that can be dealt with in numerous curricular and extra-curricular forums. There were some exceptions to these findings manifest in both the quantitative data and qualitative data. Amongst other things, the qualitative data suggested that citizenship development should be a localized process with genuine community involvement. The implications of these findings suggest a need for the development of curricula that is congruent with traditional Indigenous ways of learning, provision of opportunities for practical experiences in the area of citizenship development, and increased research into schools on First Nations communities in the area of citizenship development. Such developments may facilitate citizenship development for Aboriginal students through the provision of education that is sensitive to Aboriginal perspectives and circumstances.

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DEDICATION

To the Islington Massive -

Glory, Glory to the Arsenal!

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CHAPTER ONE

INTRODUCTION

Background of the study

Educating children for citizenship is a school objective that has been the subject of discussion and development in the Province of Manitoba since the mid 1990s (Young & Graham, 2000). This development was part of a school improvement initiative introduced in 1994 that identified citizenship development as one of its principal goals (Manitoba Education and Training, 1994). School improvement initiatives related to preparing students for citizenship were not limited to the Province of Manitoba, but were introduced in provincial jurisdictions across Canada in the 1990s (Sears, Clarke, & Hughes, 1998). In the provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, as well as the Yukon, Northwest Territories, and Nunavut, these efforts were, in part, a collaborative effort through the Western Canadian Protocol for Collaboration in Education.[1] WNCPCE was a collaboration intended to identify shared educational goals and to develop high quality educational standards (WNCPCE, n.d.; L. Mlodzinski, personal communication, March 23, 2004). Western Canadian Protocol for Collaboration in Basic Education's (2002) most recent guidelines document for Social Studies education, *The Common Curriculum Framework for Social Studies*, was intended to address the needs of modern students as well as the issues of citizenship and Canadian identity:

[1] Eventually, this organization was renamed as the *Western and Northern Canadian Protocol for Collaboration in Education*, or WNCPCE.

> It is reflective of the diverse cultural perspectives, including Aboriginal and Francophone, that contribute to Canada's evolving realities. The Framework will ultimately contribute to a Canadian spirit – a spirit that will be fundamental in creating a sense of belonging for each one of our students as he or she engages in active and responsible citizenship locally, nationally, and globally. (p. 3)

In addition to the new developments for citizenship education, Manitoba's school reform movement of the mid 1990s also prompted much needed developments in the area of Aboriginal education (Young & Graham, 2000).

WNCPE, as well as other government agencies responsible for education, developed policy and curriculum documents related to Aboriginal schooling. In recent years, Manitoba education authorities have continued to take steps toward education reform and improvement in this area. The agenda for school success (Manitoba Education, Training and Youth, 2002) outlined priorities and strategies for numerous aspects of schooling in Manitoba, including Aboriginal education: "Information on successful strategies to increase success for Aboriginal learners is being shared…the department works with many partners creating opportunities to share appropriate practice related to the education of Aboriginal Children" (p. 12). In this document, Manitoba's commitment to the success of Aboriginal students is put forth as a response to broader social issues: "In the absence of academic success, students lack the skills needed to secure relevant training and employment, and to participate fully as citizens. As a consequence, the costs to the individual and society as a whole are significant" (p. 11).

The goals related to Aboriginal student development are reflected in Manitoba Advanced Education and Training/ Manitoba Education, Citizenship and Youth's (2004) document *Aboriginal Education Action Plan*, which identified graduation, access to and completion of post-secondary education, career preparation, and relevant research as its principal objectives.

Among the numerous documents related to school curriculum that have been developed by Manitoba's educational authorities to address the mandate for success amongst Aboriginal students, Manitoba Education, Citizenship and Youth's (2003b) document offers coherent direction specifically for this mandate. Developed as part of Manitoba's agenda for school success, this document provides teachers and curriculum developers with the direction and strategies necessary for the integration of Aboriginal subject matter into Manitoba's school curricula. Integrating Aboriginal subject matter into provincial curricula serves a number of specific goals, such as the development of self-concept, the development of effective learning environments, and the understanding of Aboriginal values, beliefs and history by non-Aboriginal peoples. *Integrating Aboriginal Perspectives into Curricula* was developed with the view that Aboriginal people represent an important part of Manitoba and Canadian life: "All students are denied a quality education if they are not exposed to the contributions made by all people in the development of the country in which they live" (p. 1).

Little has been written regarding the relationship between Aboriginal students and citizenship education. Aboriginal Canadians' status as Canadian citizens with distinct rights and histories, have a problematic relationship with Canadian citizenship and identity (Varadharajan, 2000). Canada's current ethnic landscape, the result of decades of immigration, social evolution, and political progress, is so diverse that it is difficult to conceptualize what being Canadian is all about (Hebert & Wilkinson, 2002). In exploring this issue and its impact on Canada's First Peoples, Cardinal (1977) suggested that Canadian identity is a concept that should be developed by an individual's subjectivities:

> In Canada there is no such universally accepted definition of the concept of Canadianism. There is no easy, sure national identity for Canada or for Canadians….Unless we reach a common agreement on the meaning of that term, we must always define the concept as we understand it, so that others will know what we mean when we discuss Canadianism. For too long, both the white and the Indian political leaders have been involved in a Quixotic battle. Our imaginary windmills have been our varying concepts and definitions of what being Canadian is all about. (p. 9)

Cardinal's insights are shared by Battiste and Semaganis (2002), who asserted that an individual's identity is developed by "reciprocal relationships among individuals…because no individual knows what that path is for another, each has the independence and security to discover that path without interference" (p. 97). These sentiments illuminate an important issue for citizenship education in Manitoba: how are the values, histories, and beliefs of Manitoba's First Peoples addressed in citizenship development? As Strong-Boag (2002) stated, "Aboriginal and working class activists…point to the hegemonic state's persistent misrecognition of or total blindness to their interests…recognition of the full humanity, or, more narrowly, the full citizen of different groups of Canadians is at issue" (p. 37). Arguably, any policy or social reform developed by government authorities, that will be relevant to Canadian citizenship development, requires awareness of, and sensitivity to, the interests of minority groups. Furthermore, any education program that enacts such policies in an effort to educate for Canadian citizenship must also exercise such awareness and sensitivity.

Purpose of the Study

The purpose of this study was to describe the congruence between Aboriginal student citizenship development, as manifested in behaviour, and the prescribed outcomes of Canadian citizenship in secondary schools in Manitoba. The values of Canadian citizenship were used in this study which were derived from a set of civic

values used in the development of Manitoba's most recent Social Studies curriculum and as perceived by principals and teachers in those schools.

Research Questions

1. From the perspective of school principals and teachers, what sort of congruence exists between Aboriginal high school student behaviour in the Province of Manitoba and the values related to Canadian citizenship?
2. Are there differences between school-related demographic categories and Aboriginal student behaviour in Manitoba high schools?
3. What, if any, differences exist amongst school staff, principals and teachers, regarding their conception of citizenship and the effectiveness of citizenship education in their schools?

Significance of the Study

This research was significant for a number of reasons. Firstly, to the knowledge of the researcher, it is the first empirical study to examine the congruence between Aboriginal student behaviour in Manitoba high school schools and the values of Canadian citizenship espoused by the provincial jurisdiction in which those students attend. Secondly, this study identified perceived discrepancies between Aboriginal student behaviour and the values of Canadian citizenship: such identification can inform teacher training and pedagogical practice. The potential audiences of this research can be teachers and administrators at the school level, administrators and consultants at the district level, curriculum developers at the provincial level, academic researchers who have an interest in citizenship and/or Aboriginal studies, and the general public who are interested in Aboriginal student development.

Aboriginal people have experienced problems with colonizers in many parts of the world, including in North America (Simpson, 2004). In contemporary times, the struggles that exist between Aboriginal and non-Aboriginal peoples can be characterized as a struggle for identity as well as a quest for self-determination (Stewart-Harawira, 2003; Whall, 2004). In a study of citizenship education practices by administrators in Manitoba, Li (2002) suggested that research in the area of citizenship education should be conducted with a focus on the "attainment of the goal of preparing students for citizenship" (p. 116). In some jurisdictions, research may be necessary in order to establish the effectiveness of citizenship education program (Kerr, Chaux, Silva, & Varas, 2004). This study explored how Aboriginal students are performing in the attainment of citizenship education, through the perceptions of school principals and teachers. Canadian citizenship education may be regarded as a neo-colonial enterprise when employed with Aboriginal students (Battiste & Semaganis, 2002); such an enterprise represents a phenomenon that may merit research.

Delimitations of the Study

1. Although this study used elements of the Manitoba Social Studies curriculum, this study did not focus on the merits or deficiencies of curriculum, nor did it focus on pedagogical practices related to curriculum. This study focused on student behaviour as perceived by school principals and teachers, and how those perceptions compare to the concept of citizenship.
2. This study focused on Manitoba provincial and First Nations high schools, containing senior 1 to senior 4, that serve Aboriginal student populations. A public or First Nations high school that serves Aboriginal students was identified as such if (a) the school asserts a mandate to serve or accommodate Aboriginal

students, (b) the school division/authority in which that school operates asserts a mandate to serve or accommodate Aboriginal students and there are reasonable means to identify what schools in that school division/authority exercise that mandate, (c) the school lies within a First Nations community, or (d) the school exists in a community that can be reasonably identified as one with a significant Aboriginal population.

3. The data were delimited to perceptions of school principals and teachers regarding student behaviour for the 2005-2006 school year, as identified in the instruments and interviews of this study.
4. The data acquired in this study were delimited to the perceptions of student behaviour by school principals and teachers.

Limitations of the study

1. Because there were no other known empirical studies that explored this phenomenon, no comparison of findings between this study and other studies were possible: This study did not explore the perceptions of citizenship development on the part of students or their parents/guardians. The participants of this study were school principals and teachers.
2. This study did not make a comparison between the student behaviour of Aboriginal students and that of non-Aboriginal students. In the spirit of Battiste and Semaganis (2002) and Battiste and Henderson (2000), Aboriginal phenomena was studied for what it is, and not compared to other phenomena.
3. Despite efforts to acquire a broad participant sample, a relatively low number of participants participated in this study.
4. No First Nations schools participated in this study.

Assumptions of the Study

This study was conducted in light of the following assumptions:

1. The school principal or vice-principal, as participants in this study, were capable of offering suitably accurate responses to questions regarding student behaviour in reference to the school that they worked in for the 2005/2006 school year.
2. Citizenship education is a program where outcomes can and should be assessed by student behaviour not only in the classroom, but in all aspects of school operations and extra-curricular activities. Although citizenship education in Manitoba is found, as a subject area, in the Social Studies curriculum, Manitoba's stated priority is to help students to become active and responsible citizens (Manitoba Education, Training and Youth, 2002), thus student development in this area should be facilitated and assessed not only in the Social Studies classroom, but in all classroom settings as well as in practical, real-life situations throughout the school and beyond school hours (Levin, 1998).
3. Citizenship development is a phenomenon that can be assessed through observation of behaviours of students for whom such developments should be taking place.

Definition of Terms

1. *Aboriginal* referred to First Nations, Inuit and Métis Peoples. The terms *Indian* and *Indigenous* were used synonymously with the term Aboriginal when necessary. The term *First Nation* referred to individuals who are status Indian as defined by the Indian Act. These definitions were intended to be congruent with the definitions used by the Government of Manitoba (Government of Manitoba, 2000).

2. *Citizenship Education* referred to the educational mandate to provide an environment that helps students acquire the skills, knowledge and values that will allow them to become active, responsible citizens in Canadian society. This definition was intended to corroborate the definition used by Manitoba's educational authorities (Manitoba Education and Youth, 2003).
3. The phrase *senior 1 to senior 4* was used throughout this study when referring to grade 9 to grade 12, which are the grade levels associated with high school. This terminology was intended to corroborate that which is used by Manitoba educational authorities (Manitoba Education, Training and Youth, 2002).
4. *First Nations school* referred to a school that was located within a First Nations community or reserve and administered by the band council associated with that First Nations community. The term *First Nations school* and *Band-managed school* was used interchangeable.
5. *Student behaviour*, in this study, referred to the individual and collective, observable activity (represented by word or act) exemplified by students.
6. The terms *citizenship education* and *citizenship development*, unless otherwise stated, were used synonymously to refer to the process whereby students acquire and demonstrate the desired outcomes related to citizenship education.
7. The terms *school administrator* and *principal* will be used interchangeably to describe the administrative leader of a school.
8. The term *congruence* will be used to refer to the quality of correspondence between an observed phenomenon and prescribed behaviours and the values that underlie those prescribed behaviours.

The Researcher

The contents of this dissertation may be better understood when placed in the context of its researcher. Having grown up on the Kahnawake First Nation of Southern Quebec, a community that borders the cities of Montreal and Chateauguay, Frank Deer's experiences have lent to the construction of a duplicitous cultural identity that straddles Aboriginal and non-Aboriginal social realms. In a life that is, arguably, detached from the common Canadian Aboriginal experience, Frank has enjoyed an existence characterized by numerous Eurocentric archetypes related to language, education, relationships, behaviour, and lifestyle. Since he has been involved in public education and worked with Aboriginal students in urban and remote areas of Manitoba, Frank has developed an appreciation for the diversity of perspective that is often associated with issues related to Aboriginal education, social prosperity, and historical experience in Canada. These experiences have focused Frank's attention on the citizen-state relationships and how they may impact on Aboriginal peoples.

Frank's principal research interest throughout his time as a doctoral student has been on Aboriginal education. Frank had developed a doctoral study that was intended to analyze the Eurocentric view of citizenship, how it is viewed and employed in Manitoba schools, and how Aboriginal students perform related to the ideal of citizenship. Although he struggles with the issue of citizenship development in Canada's public education system, Frank recognizes and affirms its purpose as a means of facilitating, among other things, social harmony as well as communal and national stability.

Organization of Dissertation

This dissertation consists of five chapters. The first chapter presented an introduction to the study consisting of the study's purpose, research questions,

significance, delimitations, limitations, assumptions, and definition of terms. The second chapter presents a literature review that provides relevant background that informed this study, including the use of the values of Canadian citizenship: those characteristics of citizenship that are intrinsically desired by Canadian society. The third chapter outlines the methods that were used in the study, the procedure related to the methods, as well as the philosophical underpinnings of this study's methodology. The fourth chapter contains the study's findings, which are presented in accordance to the research questions and the study's methodology. The fifth chapter summarizes the study's procedures and findings, and provide discussion related to the literature in chapter two. Findings, implications, and recommendations for further research are also contained in this chapter.

CHAPTER TWO

LITERATURE REVIEW

The general purpose of this literature review is to provide pertinent information that served as a foundation upon which this study was built. To be precise, this literature section contains important elements of the research such as the study's design. Four groups of literature were reviewed in this section. The first group was related to citizenship, which explored some of the more salient conceptions of the term in order to establish an understanding of the term as well as the academic debates that have informed that understanding. The second part of the literature review is related to Aboriginal issues and citizenship in Canada; aspects of Aboriginal perspectives and practices related to culture, education and citizenship were also explored. The third section provides the literature related to relevant policy in the field of citizenship and citizenship education. This section also presents, through examination of policy and government publications, the values that constitute citizenship in the Canadian context. The fourth group provides literature related to values and how they can inform student behaviour.

Citizenship

The term citizenship comes mainly from ancient Greek and Roman contexts and is derived from the Latin language referring to a group of people united in a community (Heater, 2004). The popular use of the term *citizenship* suggests that the reality of living with others in a united community necessitates the acceptance of roles and duties by people who have citizenship in such a community (Manville, 1990). This sentiment is

articulated by Marshall (1973) who described citizenship as "membership in a community…the quality of an individual's adjustment, responsibility, or contribution to his community" (p. 84). Although the concept of citizenship has existed since ancient times (Heater, 1990), developed and agreed-upon notions of the term are still debated, especially in Canada (Birch, 1999).

The Concept of Citizenship

There are a number of different definitions of the term citizenship in contemporary scholarship. Barbalet (1988) defined citizenship as the condition of being in a shared society. According to Barbalet, the notion of citizenship is more than a nominal characterization; it also requires a standard of conduct which demonstrates the principles of citizenship: "In its own terms the practice of citizenship contributes to the 'public good'…the structures in which citizens participate in their collective affairs have wider implications for the organization of society as a whole" (p. 1). The implication of this conception is that the way in which a citizen practices citizenship can have an impact upon the community in which he/she is a citizen. Barbalet's discourse on citizenship makes use of the Aristotelian notion of the city-state and the relationship that exists between it and its citizens. However, Barbalet (1988) pointed out that in modern society, citizenship is applicable to citizens across an entire nation and not merely to those who are "effective participants in the deliberation and exercise of power" (p. 2). In recent times, citizens' allegiance to a democratic nation is remunerated by provision of such things as protection, social services, and certain civil rights and freedoms.

Heater (1999) argued that the concept of citizenship is readily understood by considering two divergent traditions and interpretations: the civic republican style, and the liberal style. The civic republican style of citizenship, one that is used in a generic

manner and not necessarily synonymous with American ideals of citizenship, emphasizes the duties and responsibilities that a citizen has by virtue of being part of a particular state. Heater pointed out that the term *civic republican* is a useful characterization of its associated conception of citizenship because the word *civic* signifies "the involvement of the citizenry in public affairs to the mutual benefit of the individual and the community," and the word *republic* signifies "a constitutional system with some form of sharing out of power to prevent concentrated arbitrary and autocratic government" (p. 44). Heater put forth a definition of citizenship that is congruent with the civic republican tradition and emphasizes the citizen-state relationship:

> The purpose of citizenship is to connect the individual and the state in a symbiotic relationship so that a just and stable republican polity can be created and sustained and the individual citizen can enjoy freedom. Thus the individual can be truly free only in a republic; a republic can exist only through the support of its citizens. (p. 53)

The liberal conception of citizenship is one that places a greater emphasis on civic rights and less emphasis on one's relationship with the state. Heater defined the liberal style as one where the realization of individual aspirations is of greater importance:

> First, the individual remains an individual. The acquisition of citizenly status does not necessitate abandonment of the pursuit of self-interest. Public and private spheres are kept distinct, and citizens are under no obligation to participate in the public arena if they have no inclination to do so. Nor have citizens any defined responsibilities *vis-à-vis* their fellow citizens. All are equal, autonomous beings, so that there is no sense that the state has any organic existence, bonding the citizens to it and to each other. (p. 6)

Heater asserted that the liberal tradition is the predominating form of citizenship in contemporary western society. The tenets of the liberal tradition can be seen in many aspects of Western society in such venerable documents as the *Canada Constitution Act* and the *American Bill of Rights*. These two traditions of citizenship allow us to see that the concept of citizenship can be addressed in divergent and possibly irreconcilable ways.

Parry (1991) suggested that any conception of citizenship in a democratic state should include an element of evolutionary potential. As well, he focused on the *frontiers* that exist for the practice of citizenship and how these frontiers are not static, but evolving. According to Parry, the frontiers of citizenship could not be defined simply by considering the geo-political boundaries of the state in which one is a citizen. In modern times, the interdependence of people and governments across international borders has given Western society a reality that is essentially cosmopolitan in nature. He argued, "an interdependent world may be creating complex systems of rights and duties which entail breaches of existing frontiers and, possibly, the creation of new ones" (p. 166). These frontiers of citizenship allow the issue of allegiance to surface as citizens ask themselves to what state do I owe allegiance? Parry asserted that one answer is to the country in which one resides and bears citizenship. If one is to consider Parry's illustration of a global society where natural laws and interdependent relationships across political borders exist, then perhaps a measure of allegiance is owed to those societies beyond political borders of state and country.

If the allegiance that a citizen imparts is not wholly apportioned to a state and the citizens of that state, than to what borders does one explore to acquire an accurate conception of citizenship that is appropriate for modern times? Fossum (1999) suggested that contemporary notions of citizenship have adopted a notion of kinship among fellow human beings which may not necessarily be limited to a kinship between human beings that are citizens of a shared state. Fossum looked to the European Union (EU) to provide a cogent example of what citizenship across international borders may look like. In the EU, citizens have begun to develop "a more universal concept of citizenship, one that is no longer directly tied to the nation-state" (p. 203). This conception of citizenship may

speak to issues of allegiance to cultural identity and widely held beliefs about progress. Central to Fossum's argument is the idea that it is people, not political boundaries, who illustrate what citizenship can look like in a world where globalization and international relationships are as prevalent as they are at the current time.

The argument for the existence of a global society of many nations that has fostered shared ideals, beliefs, and values amongst citizens of different countries is, arguably, compelling. Miller (2000) acknowledged that this view of citizenship has emerged at a time when liberal conceptions of citizenship that examine rights, freedoms, and individual expression has become the predominate notion of what it is to be a citizen. Miller suggested that the nature of globalization may have a negative impact on how citizens see their relationship with the state, thus solidifying their focus on individual interests in the place of state interests:

> [E]conomic and cultural globalization – the set of processes which, it is argued, entail that the state is losing the capacity to control economic activity with its borders, and also the capacity to determine the cultural make-up of its citizens. Free international movement of both capital and labour means that all states are forced to pursue essentially similar economic policies internally if they are not to scare away investors or lose skilled labour to other states, while flows of information of all kinds across borders mean that citizens everywhere are increasingly exposed to the same barrage of cultural messages…as a result of all this, the argument goes, the power of the state is ebbing away, and it matters less to individual citizens what character their state has, or where its boundaries are drawn. So the effect of globalization is on the one hand to make social justice as it is usually understood harder to pursue, and on the other to make traditional concerns about citizenship and nationality increasingly marginal to the lives of ordinary people. (p. 2)

Miller's view on citizenship is one that focused on the importance of the citizen's relationship with the nation in which he/she is a citizen. Miller's conception of citizenship is similar to Heater's (1999) in regard to the focus on the individual – state relationship, although Miller's conception of citizenship ascribes more attention to the

social responsibilities and the duties that are owed to fellow citizens. One of the important aspects of Miller's conception of citizenship, which he also characterizes as *deliberative democracy* in order to embody an element of participation, is that it asserts the importance of consideration to one's fellow citizens. According to Miller, citizenship should involve a "process of reaching a decision [that] will also be a process whereby initial preferences are transformed to take account of the views of others" (p. 9). Miller's view of citizenship provides an effective illustration of the importance of social responsibility and the tenets of nationalism.

Beiner (2003) acknowledged that there are a number of divergent conceptions of citizenship that are not completely reconcilable. Beiner outlined some of these possible conceptions of citizenship in terms of what political community, if any, individuals commit to: "in theorizing citizenship, we must take up the questions of *membership, national identity, civic allegiance,* and all the commonalities of sentiment and obligation that give effect to the legal and ethical bonds constitutive of a given political community" (p. 166). It is with the introduction of political commitment that Beiner made the distinction between the field of *citizenship*, and that of *political agency*. In exploring the issue of political agency, the notion that the political community has specific boundaries that require that a citizen is limited to those boundaries, the notion of communal attachments, according to Beiner, is nonexistent. Beiner also asserted that the notion of citizenship, a notion which does acknowledge the existence of communal attachments, begs the question of what that community might be. The issue of definition arises from the ineffectiveness of the notions of citizenship and political agency, thus necessitating the development of conceptions of citizenship that are bear utility for discussions

regarding communal commitment. Beiner (pp. 167-168) provided five conceptions of citizenship that offer a range of divergent traditions:

1. *The liberal conception of citizenship*. The liberal conception of citizenship involves a focus on the enforcement of the rule of law and "acts as a protector of universal human rights." The conception also emphasizes a measure of cosmopolitanism that imposes vagueness on the boundaries that citizenship has to adhere to.
2. *The pluralist conception of citizenship*. The pluralist conception of citizenship emphasizes an effort on the part of the state to provide an environment where the identities of individual cultural groups will emerge and be celebrated in civil society.
3. *The welfarist conception of citizenship*. The welfarist conception of citizenship emphasizes a notion of allegiance to the state that is characterized by social services that are provided by the state to its citizenry. This conception of citizenship places a greater amount of social responsibility on the state relative to that of the citizenry.
4. *Nationalism*. In this conception of citizenship, the notion of national identity is at the forefront of civic culture. The state is seen to have a relatively specific character and set of values. It is in this conception of citizenship that we find a specific definition of what community is when discussing civic commitment.
5. *Arendtian citizenship.* Named after Hannah Arendt, a theorist of citizenship and political agency, this conception of citizenship focuses on the "means for giving effect to our noblest human capacities: our power to realize ourselves as political animals" (p. 168).

Beiner, who provided a detailed discourse on these five conceptions of citizenship, asserted that these conceptions are divergent, competing notions that place crucial elements such as social responsibility in varying spheres of influence. For Beiner, the issue of citizenship is readily addressed through an exploration of its possible conceptions and what those divergent conceptions look like.

Cairns (1999) addressed citizenship in a way that illustrates an appreciation for a conception of citizenship that emphasizes an effort to combine elements of divergent conceptions of citizenship into a quasi meta-narrative for what it is to be a citizen. In Cairns' view, citizenship need not settle on the idea that there are traditions and conceptions of citizenship that are so divergent that they are irreconcilable and that they

have to "compete" with each other. Cairns' theory of citizenship was one that includes *dimensions*, as opposed to competing elements or ideas. For Cairns, the importance of the state and the importance of the individual are addressed in tandem:

> Citizenship has both a vertical and a horizontal dimension. The former links individuals to the state by reinforcing the idea that it is "their" state – that they are full member of an ongoing association that is expected to survive the passing generations. Their relation to the state is, accordingly, not narrowly instrumental, but supported by a reservoir of loyalty and patriotism that gives legitimacy to the state. The horizontal relationship, by contrast, is the positive identification of citizens with each other as valued members of the same civic community. Here, citizenship reinforces empathy and sustains solidarity by means of official statements of who is "one of us." Citizenship, therefore, is a linking mechanism, which in its most perfect expression binds the citizenry to the state and to each other. (p. 4)

The potential utility of a conception of citizenship, that addresses the interests of both state and individual in a way that allows both to evolve and flourish in a positive manner, can be valuable for any democratic state that values unity amongst its citizenry. Cairns' work illustrated the potential that lies in a symbiotic relationship between state and citizen. In this conception of citizenship, responsibility for the social state-of-affairs of the nation is distributed between state and citizens, although responsibilities of the state may be different from that of the people.

There are barriers to Cairns' conception of *dimensioned citizenship*. Ignatieff (2000), Burgess (1993), and Orend (2002), have demonstrated that at this time in history, democratic states in the western world are finding themselves in the midst of what has been characterized as a revolution of rights. This revolution is a phenomenon that is theoretically consistent with Heater's (1999) liberal style of citizenship and Beiner's (2003) liberal conception of citizenship. This phenomenon places an emphasis on the rights, freedoms, and the "rules of law" that are pertinent in a state's jurisdiction, and how those elements can impact and/or benefit the citizens for whom they are applicable.

Rights, which can be seen as the standard for treating a person in a "minimally decent way" (Orend, p. 155), are important to the cause of equality and inclusion (Ignatieff, p. 2).

It is understandable that rights have become a salient aspect of Canadian civic life in recent times. With these developments in mind, the validity of Cairns' (1999) dimensional citizenship is found in the affirmation of the importance of such rights. The important question at the heart of contemporary citizenship studies is: can the practice of citizenship still have the ability to "link members of a society in a relation of rights and obligations to the state?" (pp. 4-5). Cairns' dimensional citizenship points to an equilibrium between individual needs and those of the state. It is conceivable that such equilibrium can be disturbed by an overemphasis of one dimension at the cost of the other; such is the state of affairs at the current time in Canada (Cairns, 1999).

Aboriginal Studies and Aboriginal Education

At this point in history, rights are at the forefront of concerns for Aboriginal people across Canada (Hampton, 2000; Longboat, 1987; Urion, 1993). The focus on rights for Aboriginal people has a special impact on how education is viewed and administered in numerous jurisdictions in Canada (King, 1987). Rights, inherent, treaty, or constitutional, can affect educational issues such as funding, programming, community control/influence, and student development. It is possible that the future of Aboriginal and non-Aboriginal peoples in Canada depends, in part, on the quality and content of education that is provided to Aboriginal children (Alfred, 1999; Schissel & Wotherspoon, 2003; Wheaton, 2000).

Barman, Hebert, and McCaskill (1986; 1987) have illustrated the historical struggle of Aboriginal people in Canada's education system and their efforts to affirm

their rights to live the life they would like to live and educate their children in a way that is congruent with their beliefs, ideals, and values. Barman et al. (1986) state:

> Throughout the world, aboriginal [*sic*] people are taking control of their own lives. After centuries of subjugation, they are reaffirming the validity of their own cultures and redefining their identities within the context of contemporary society. Underlying this revitalization is a shift of power from external entities, including colonial administrations, to the aboriginal [*sic*] peoples themselves…central to this process is control over education. The key to the future of any society lies in the transmission of its culture and worldview to succeeding generations. (p. 1)

Although Barman et al. provided a primary focus on education, there is an underlying focus on the issue of self-determination and self-realization. In order to establish themselves as a legitimate, respected, and prosperous society, Aboriginal Canadians feel that they should enjoy a measure of control over their own social, economic, and governmental affairs. Thus, Aboriginal peoples feel that "control over education (is) a central component of a more general campaign for political self-determination and cultural revitalization" (Barman et al., 1986, p. 1). Barman et al.'s view of how Canadian Aboriginal peoples value education is a departure from how some have described the way non-Aboriginals value education as a method for acquiring the skills necessary to compete in an increasingly competitive job market. Aboriginal culture, which was vibrant and rich in its distant past, is at present attempting to revitalize itself, and it is this revitalization that is the driving force behind the emerging importance of education for Canada's Aboriginal people (Friesen & Friesen, 2002).

Battiste (1986) explored the realm of literacy to illustrate how culture can impact upon how a minority group acquires knowledge and receives instruction. Battiste suggested that there can be a struggle for youth to become literate in terms of their own culture when there are competing cultures at play. When literacy is "forced" on youth

who are not of that culture, what results is what Battiste referred to as "cultural and cognitive assimilation" (p. 23). Battiste referred to these forms of assimilating literacy as *modern* forms of literacy.

The main purpose of Battiste's discourse was to demonstrate that a minority cultural group that has a historically divergent form of literacy will have difficulty coping with modern forms of literacy: forms of literacy that Battiste suggested may not have any value for some who are Aboriginal. Battiste also suggested that this dialectic relationship between modern forms of literacy and those of Aboriginal people has resulted in portions of Canadian history representing a "fictitious history" (p. 40).

Hebert (2000) provided a useful illustration of how Aboriginal students can cope with competing forms of literacy. Hebert strove to reconcile the differences between modern forms of literacy and educational practice and the cultural realities of Aboriginal people in Canada:

> Given the symbolic importance of the knowledge systems that permeate educational content and processes, Aboriginal language and literacy programs are essential to the development of future citizens of Aboriginal nations and of the Canadian state. We need future citizens who are secure in their being, their languages, and their cultures; citizens who are able to participate in the (re)construction of society; citizens who not only exercise their rights but also their responsibilities and duties while participating actively in society. (p. 55)

Hebert conceded that such goals are not easily realized, and certain conflicts must be recognized. The conflicts that Hebert cautioned readers about can be found between the three predominate goals of educational curriculum: socialization, rational reality, and individuality. There are numerous conflicts that arise from the attempts to reach these three goals. For example, the goal of socialization requires an attempt to help students develop in coherence with the accepted norms and conventions of society. Creating a classroom environment that is conducive to the achievement of this goal may pose a

barrier for the realization of the goal of individuality, which is the aim of helping students develop in accordance to their individual potentials and talents.

Hebert, in recognition of the problematic nature of these goals, asserted that effective schools are those that overcome such difficulties. Hebert suggested that for Aboriginal school settings, the predominant goals of education should be adjusted to take into account community imperatives. What is called for is a system of goals and imperatives that "reflects the distinct needs of heterogeneous Aboriginal learners … (and) draws selectively upon the most suitable approaches of the past while avoiding the errors that accompanied that experience" (p. 72). Though her article is in relation to literacy education, the themes of citizenship and responsibility are the undercurrents of Hebert's work. One dimension that Hebert does not explore is the issue of school settings that are multi-cultural (for example, provincial schools with a mix of Aboriginal and non-Aboriginal students). According to some writers, (Magsino, 2002; Williams, 2000; Wu, 2005), such an exploration may address important questions of how the predominant goals of education are dealt with in environments where divergent conceptions of social imperatives are prevalent.

Diversity, an important aspect of Canada's cultural mosaic, is a prominent part of Canada's Aboriginal population. Urion, (1993), who explored the evolution of Aboriginal education in Canada, pointed out that the effort of remedying past injustices against Canada's Aboriginal peoples is a complex process when one considers the number of different types of Aboriginal groups that exist in Canada. Such an abundance of different cultural groups can represent numerous sets of divergent interests that will have a significant impact on how the goals of education, socialization, rational reality, and individuality are seen:

> It is not surprising that such diverse backgrounds have produced at least as much contemporary diversity among Canadian Aboriginal people as there is in the rest of Canadian society in terms of lifestyle, aspirations, and attitude. Canada's one million Native people are even diverse in terms of legal status: the peculiar way that Canada has defined its responsibilities under law and treaty has created a bewildering list of Aboriginal legal statuses that vary by region and bear only tangential relationship to common logic, heredity, or community histories. (p. 98)

In the early 1970's, as a result of negotiation between the Canadian Government and Canada's Aboriginal people, policy was developed that allowed local control of education for First Nations communities. Such local control, where curriculum had to be "bilingual and bicultural in order to be culturally relevant" (Urion, 1993, p. 102), allowed First Nations to adjust what was taught in schools so that education was better suited to the community's conception of socialization, rational reality, and individuality. As positive as such a state of affaires may be for Aboriginal cultural perspectives on First Nations reserves, there may still be a struggle for what cultural perspectives are served in Hebert's (2000) three goals of education in off-reserve provincial schools. It is important to note that a large portion of Canada's Aboriginal population reside off-reserve and in Canada's major cities (Urion, 1993).

Citizenship Issues for Aboriginal Peoples: Howard Cardinal and Others

However divergent they may be, Aboriginal perspectives are crucial to the identity of Aboriginal peoples across Canada. An important part of that identity is not only traditional cultural practices and observances, but language as well. Cardinal (1977) used the issue of language to demonstrate how Aboriginal peoples in Canada are "strangers in the classroom" (p. 72). Cardinal's discourse on educational shortcomings for Aboriginal peoples focused on two general areas of concern that are related to Aboriginal estrangement in education: the lack of suitable educational environments for Aboriginal peoples, and community involvement in Aboriginal schooling.

In regard to the lack of suitable educational environments, Cardinal referred to many problems and areas of change. For instance, Cardinal demonstrated that schooling for Aboriginal Canadians was not sensitive to Aboriginal cultural realities and did not help those Aboriginal students or their families develop a sense of value or trust in the school system. Within this statement lies some of the problems that Cardinal outlined, such as a need for Aboriginal staff for Aboriginal schools, appropriate programming culturally sensitive to the Canadian Aboriginal experience, and a safe, respectable environment that does not persecute or defame aspects of Aboriginal culture or the people of the Aboriginal community. In regard to community involvement in Aboriginal schooling, Cardinal echoed the call of the National Indian Brotherhood to encourage more parental and community involvement for Aboriginal schooling, because it was felt that such involvement was crucial to the revitalization of Aboriginal identity:

> As such time as Bands assume total responsibility for schools, there must be full consultation with the Band Education Authority regarding the appointment of teachers and counsellors. As part of its involvement, the community should also take the initiative in helping the teachers and counsellors to learn the culture, language, and history of the local community. (p. 76)

Cardinal repeatedly asserted the importance of using resources in the community that already exist, but were not being taken advantage of due to the insensitive nature of the existing educational system. For instance, because English and French were the languages of instruction in Canada, language barriers were built between the Aboriginal youth and the Elders of the community who do not speak English or French. The existing educational system was not designed to cope with the transmission of oral traditions and the practice of experiential learning that has characterized education in Aboriginal communities.

The work of Cardinal emerged at a time when Aboriginal control of education, as a partial result of the National Indian Brotherhood's movement toward autonomy in their 1972 paper *Indian Control of Indian Education*, was still in its infancy. Current academic writing suggests that these problems still exist in spite of some improvements that have been made in the area of policy development and Aboriginal control of education. Fettes and Norton (2000) asserted that the Aboriginal languages of Canada, a resource that connects Aboriginal people with the land and embodies the beliefs and ideals that they value, are being "heedlessly squandered or deliberately destroyed" (p. 30). For Canada's Aboriginal people, language is an important aspect of Aboriginal identity and culture:

> Aboriginal languages are spiritually interconnected with the land….[T]hey embody values and relationships; that survival and forgiveness, love and laughter, are all intertwined with the authentic language of a place and people….[T]hese facts are recognized by First Nations and other Aboriginal peoples around the world, who throughout the centuries of colonization have tenaciously clung to language as one of their most precious resources. (pp. 30 – 31)

The notion that language is an important aspect of Aboriginal identity and culture, and how it has been stifled in Canada's educational system, provides an example of how Aboriginal people have experienced oppression and disfranchisement through Canadian governmental authority and, consequently, in Canada's educational system (Chamberlin, 2000).

Brown (1998) illustrated the cultural differences that exist between Canadian Aboriginals and non-Aboriginal peoples, who operate in the western-liberal context, in order to show how different political traditions and perspectives were the catalyst for misunderstanding and struggle that exists today. Brown suggested that non-Aboriginal peoples in Canada conceive society as "an aggregate of individuals who are governed by

self interest…the individual is considered paramount to any particular group, and in relation to the state, individuals are seen as interacting individually not as a part of a group" (p. 5). To illustrate the other side of this cultural dichotomy, Brown discussed political traditions of Canadian Aboriginal peoples in relation to how they see their places in society and the universe and how they address the decision making process:

> Traditional Aboriginal society…is not centered on the individual but sees the individual as one part of the cosmos. In fact the individual is subordinate to the whole. There is an understanding of the interconnectedness of all life: animal, plant, things. Because of this interconnectedness, there is a harmony, or peaceful cooperation. This cooperative notion was modeled in traditional forms of governance, where communities engaged in an extensive consultative process in order to achieve consensus. (p. 6)

Brown also asserted that, as opposed to non-Aboriginals who see power and authority to be vested in the government under whom they may operate, Aboriginal Canadians traditionally view authority to be vested in the Creator.

Brown's work is substantiated by Boldt and Long (1985) who, while discussing Aboriginal views of authority, stated that "custom carries authority of a moral kind; that is, it obliges individuals, by conscience, to obey" (p. 338). These elements of Aboriginal cultural perspectives provide a holistic framework for such activities as decision making, spirituality, child-rearing, and interpersonal relationships. Brown also illustrated differences between how knowledge is addressed between Aboriginal and non-Aboriginal peoples. In non-Aboriginal Western traditions, knowledge is acquired and disseminated by individuals in the interest of progress and preserved in a tactile, usually written format that acknowledges the individual who was the "producer" of the knowledge. In Aboriginal traditions, the system of knowledge is related to the interconnectedness of all creatures, the land, and the Creator. From this perspective, knowledge is not measurable as it is in the Western tradition. As Brown (1998) stated,

"knowledge is not measurable but based on one's experience, thus there could be many versions of knowledge" (p. 7). In the oral transmission of such knowledge, a mode of instruction and cultivation that can be associated with Aboriginal people, knowledge thus becomes based not only on the individual's own experience, but also of the experience of those who have passed it on.

Academic literature in the area of Native studies and Aboriginal Education is replete with stories and examples of how Aboriginal and non-Aboriginal culture, socio-political structures, and ways of life are divergent and how these divergences have had a negative impact upon Aboriginal people and their education, given the position of dominance and power that non-Aboriginal peoples, particularly those of European descent, occupy in Canada. As was alluded to by Cardinal (1977), who asked "what the hell is this struggle really all about" (p. 7), perhaps the most important question is what it is to be Canadian. In order to establish a standard for citizenship, Cardinal made a comparison between Canada and the United States:

> Whatever we may think about the differences between Canada and the United States of America, at least people in the United States learn one lesson early and well. They are taught, virtually from the cradle on, what being an American is all about. Such teaching may seem to many of us to be chauvinism – distasteful and propagandistic – but from the time they are able to reason, children go through an indoctrination process that gives them a sense of patriotism, a sense of pride in being American. They may not always articulate this clearly, but a sureness of their identity as Americans is instilled in them. While Americans still may not fully understand the meaning of cultural plurality, at least they are not asking each other who they are. (p. 8)

In Canada, as stated earlier, the issue of citizenship can be contentious when one considers the large and diverse cultural landscape that exists. The issue of citizenship for Canadian Aboriginal peoples can be illustrated by outlining the differences in culture and world views, which this section of this chapter has attempted.

Scott (1998) examined the differences between assimilation and differentiated citizenship for Canada's Aboriginal peoples. Scott's discourse explored the historical developments of how Aboriginal people have, and still are, struggling for cultural recognition and how that struggle impacts upon the Canadian Government's attempts to solidify a notion of citizenship that can be applicable to all Canadians. Scott suggested that expectations of Canada's Aboriginal people of the Canadian government's ability to deal with Aboriginal affairs in a just and equitable way are very low and have been for some time.

In spite of these low expectations, and the resultant level of scepticism that may exist on the part of Aboriginal peoples toward any further attempts by the Canadian Government to solidify citizenship, Scott acknowledged that a measure of promise does exist in Canada's historical efforts to unify all Canadians under a shared vision of citizenship that is legitimized by government legislation. Although Scott admitted that a form of assimilation is prevalent in such documents as the 1969 Statement of the Government of Canada on Indian Policy, also known as the White Paper. He suggested that the term *assimilation* is one that has had negative connotations assigned to it. Scott further asserted that the brand of assimilation that is proposed by the Canadian Government is culturally inclusive and gradually enacted in the interests of being sensitive to all those involved:

> Trudeau and Chrétien proposed to resolve these problems (Canadians becoming full participants contributing in a positive way to Canada's general well-being) through the assimilation of the Aboriginal people into the mainstream… Assimilation in this sense did not mean, as many Aboriginal groups believed, cultural genocide. There have been many examples of forcible assimilation in recent history, such as requiring Aboriginal children to learn English and attend boarding schools in the 1930's. The White Paper did not propose these sorts of ideas. Rather, the White Paper proposals would have encouraged Aboriginal people to join the liberal, Canadian mainstream over time. Aboriginal peoples

> would still have been free to enjoy their cultures in much the same way that other Canadians enjoy their cultural practices. It would have put them on the same footing as other Canadians in providing for themselves and forming communities. (pp. 4-5)

One of the most significant proposals that the Statement of the Government of Canada on Indian Policy put forth was the discontinuation of legislation that was, and still is, related to the relationship between Canada and its Aboriginal people (Scott, 1998). In effect, such documents as the *Indian Act* would have been put aside over time. Although Scott presented possible dimensions of differentiated citizenship as an answer to Aboriginal Canadian's objection to these attempts at citizenship development, one of the principal issues of his discourse is that some of these attempts by the Canadian Government to enact constitutional legislation have been grounded in good intentions: intentions that have been developed in the interest of democracy, equality, multiculturalism, and peace.

Any discussion on citizenship education for Aboriginal students in Canada should perhaps be accompanied by the notion that citizenship education is a form of assimilation (Battiste & Semaganis, 2002; Hebert & Wilkinson, 2002). Citizenship education is a mandated educational program that is contained in the Manitoba Social Studies curriculum (Manitoba Education, Citizenship and Youth , 2004b; 2004c). Research in the area of citizenship education for Aboriginal students may provide a better understanding of citizenship education's relationship with the act of assimilation.

Related Policy and Educational Publications

The issue of citizenship, a concept that is replete with values associated with the individual and his/her relationship with the state and with others who live in that state as citizens, has been legitimated in government legislation at various levels relevant to

numerous areas, including education. It may be useful to explore legislation on citizenship that is associated with Federal jurisdictions because of the measure of authority that is associated with such documents. There are, generally speaking, two dimensions to the legislation that governs citizenship. The first deals with rights, freedoms, and processes related to Canadian citizenship. The second deals with the tenets of citizenship, which involves the stated values and responsibilities of Canadian citizenship.

Rights, Freedoms, and Processes of Canadian Citizenship

The *Constitution Act* of 1982 is regarded, and legitimated in law, as "the supreme law of Canada" (Department of Justice Canada, 1982). Part 1 of the *Constitution Act*, the Canadian Charter of Rights and Freedoms, outlined the rights and freedoms for citizens of Canada, as well as for those who may not be citizens; those rights and freedoms that pertain to individuals who may not be citizens of Canada are frequently referred to as "everyone" or "any person" (Department of Justice Canada, 1982). The development and enactment of the Charter of Rights and Freedoms occurred due to the value on the part of Canadians for rights that are legitimated by government legislation and are difficult to infringe upon (Department of the Secretary of State of Canada, 1985). Part 2 of the *Constitution Act* codifies the guarantee of Aboriginal rights, however there may be tension between these constitutional guarantees and the protection of those rights for Aboriginal people in Canada (Turner, 2006).

In order to understand to whom the Charter of Rights and Freedoms refers to when it refers to citizens, (i.e. what individuals have the right to citizenship in Canada), one must look at Canada's *Citizenship Act* (1985a). In part 1 of the *Citizenship Act*, the right to citizenship is outlined:

> **3**. (1) Subject to this Act, a person is a citizen if
> (a) the person was born in Canada after February 14, 1977;
> (b) the person was born outside Canada after February 14, 1977 and at the time of his birth one of his parents, other than a parent who adopted him, was a citizen;
> (c) the person has been granted or acquired citizenship pursuant to section 5 or 11 and, in the case of a person who is fourteen years of age or over on the day that he is granted citizenship, he has taken the oath of citizenship;
> (d) the person was a citizen immediately before February 14, 1977; or
> (e) the person was entitled, immediately before February 15, 1977, to become a citizen under paragraph 5(1)(b) of the former Act. (Department of Justice Canada, 1985a, part 1)

Article 3 of the *Citizenship Act* represents the basic criteria for who has the right to Canadian citizenship. The remainder of part 1 of the *Citizenship Act*, articles 4 to 6, expand on the issue of who has the right to Canadian citizenship where special and/or exceptional circumstances are relevant.

The *Constitution Act* (Department of Justice, 1982) and the *Citizenship Act* (Department of Justice, 1985a) outline the rights and freedoms that Canadian citizens are entitled to, as well as what criteria are used in defining what individuals can be regarded as Canadian citizens. As important as these legislative documents are in discussing rights and freedoms, they do not present them in terms of the values that are associated with Canadian citizenship.

The Values of Citizenship in Policy

The *Citizenship Act* (Department of Justice, 1985a), together with the Charter of Rights and Freedoms (Department of the Secretary of State of Canada, 1985), provides us with the relevant information necessary for developing a conception of what a citizen of Canada is and what rights he/she may have. Beyond the rights and freedoms that government legislation such as the *Charter of Rights and Freedoms* and the *Citizenship Act* recognizes and affirms is the attempt made by the government of Canada in recent

years to develop policy that recognizes and promotes the multicultural character of Canada.

In recognizing the rights and freedoms that the Charter of Rights and Freedoms and the Citizenship Act legitimize, Canada's *Multiculturalism Act* declared the recognition and promotion of numerous facets of Canada's diverse cultural landscape (Department of Justice Canada, 1985b). Article 3 of the *Multiculturalism Act*, entitled *Multiculturalism Policy of Canada*, outlines Canada's multiculturalism policies in two sections: the policies themselves (subsection 1), and the way in which Canadian federal institutions are to address these policies (subsection 2). The policies contained in the *Multiculturalism Act* recognize values that are associated with such things as cultural diversity, racial diversity, freedom, equality, social participation, celebration of community, and language diversity. For the purposes of this dissertation, subsection 1 of article 3 (see appendix H) provides the applicable insights into how these values are recognized and promoted in policy (Department of Justice Canada, 1985b). Canada's *Multiculturalism Act* placed an emphasis on a number of values that inform how the Government of Canada will operate given the diverse cultural mosaic that is an important feature of Canada. Furthermore, it provides a partial illustration of Canadian values.

The publication *A Look at Canada* (Citizenship and Immigration Canada, 2004), a document intended for use by refugees and landed immigrants attempting to acquire Canadian citizenship, provides the reader with a framework of Canadian values that addresses the question of what Canadian citizenship means. The *A Look at Canada* document answered this question by associating Canadian citizenship with Canadian values such as "freedom, respect for cultural differences, and a commitment to social justice" (p .7). Citizenship and Immigration Canada also associated Canadian values

with democratic values by asserting that a democratic society should be one where citizens contribute to its well-being. The form of social responsibility that is called for in *A Look at Canada* emerges from the tenets of Canadian citizenship. The values of citizenship consist of equality, respect for cultural differences, freedom, peace, and law and order. In addition to these values, a sixth value of Canadian citizenship, environmental stewardship, is one that may be important to include in the conception of citizenship. Canadians have become more aware of the importance of providing a suitable, ecologically-sound nation and planet for future generations (Derricott, 2000; Pacey, 1994). Thus, this value and the other five noted above constitute the conceptual framework associated with this study, presented in Figure 2.1. This conceptual framework shows how the values of Canadian citizenship can be used in various educational activities such as curriculum development and teacher behaviour, which in turn can be intended to affect student behaviour. The definitions of these six values are presented in Table 2.1.

The Canadian democratic values stated above, values that Citizenship and Immigration Canada (2004) introduced as essential elements in explaining what Canadian citizenship means, suggest the existence of, as stated earlier, rights, freedoms, and responsibilities. *A Look at Canada*'s presentation of Canadian values places more emphasis on the responsibilities that a Canadian citizen would have as they are encouraged to do what is required of a citizen (Citizenship and Immigration Canada, 2004, p. 3, 7-8, 10-11). In attempting to establish a coherent conception of Canadian citizenship, the Standing Senate Committee on Social Affairs, Science and Technology (1993) recognized and affirmed the importance of responsibilities and how Canadian

Table 2.1
The Values of Canadian Citizenship

Equality	The value for the recognition and affirmation of everyone's rights.
Respect for Cultural Differences	The value for understanding and appreciation of the cultures, customs and traditions of all Canadians.
Freedom	The value for basic freedoms, such as freedom of thought, freedom of speech, freedom of religion and freedom of peaceful assembly.
Peace	The value for a non-violent society.
Law and Order	The value for democratic decision making and the "rule of law."
Environmental Stewardship	The value for establishing and maintaining a suitable, ecologically sound environment for present and future generations.

citizens can be participative members in Canadian society in *Canadian Citizenship: Sharing the Responsibility*, a report on the committee's examination of the "concept, development and promotion of Canadian citizenship" (p. vii).

In order to realize the vision of national espousal of Canadian values in participative citizenship, the Standing Senate Committee on Social Affairs, Science and Technology (1993) advocated for the development and implementation of education that will allow young people the opportunity to acquire the skills necessary for participation in Canada's modern, multicultural society. At the time of writing, the Standing Senate Committee recognized that existing notions of citizenship skills were suited for an earlier time when society was more homogenous in regard to culture and ethnicity, skills that are now antiquated. The Standing Senate Committee noted that:

> Citizenship education…seems to be a rather neglected area of instruction in our schools, one often completely absent in the primary grades…given the importance of teaching fundamental democratic values, we were also somewhat concerned that political education in our schools is taught in a "passive sense," limited to the factual description of government structures. Little, if anything, is taught about

> the actual dynamics of democratic conflict resolution or the importance of active political participation. (p. 17)

In recognition of the situation regarding citizenship education in Canada, the Standing Senate Committee acknowledged the existence of programs for citizenship education that represent possible solutions to the problems that exist in most of Canada. For example, the Standing Senate Committee acknowledged the developments in the Province of Saskatchewan where school curricula in the area of citizenship education was made to be part of the Social Studies curriculum for all grade levels; "In the early grades students are taught to develop appropriate attitudes and values with respect to public life. Thereafter,

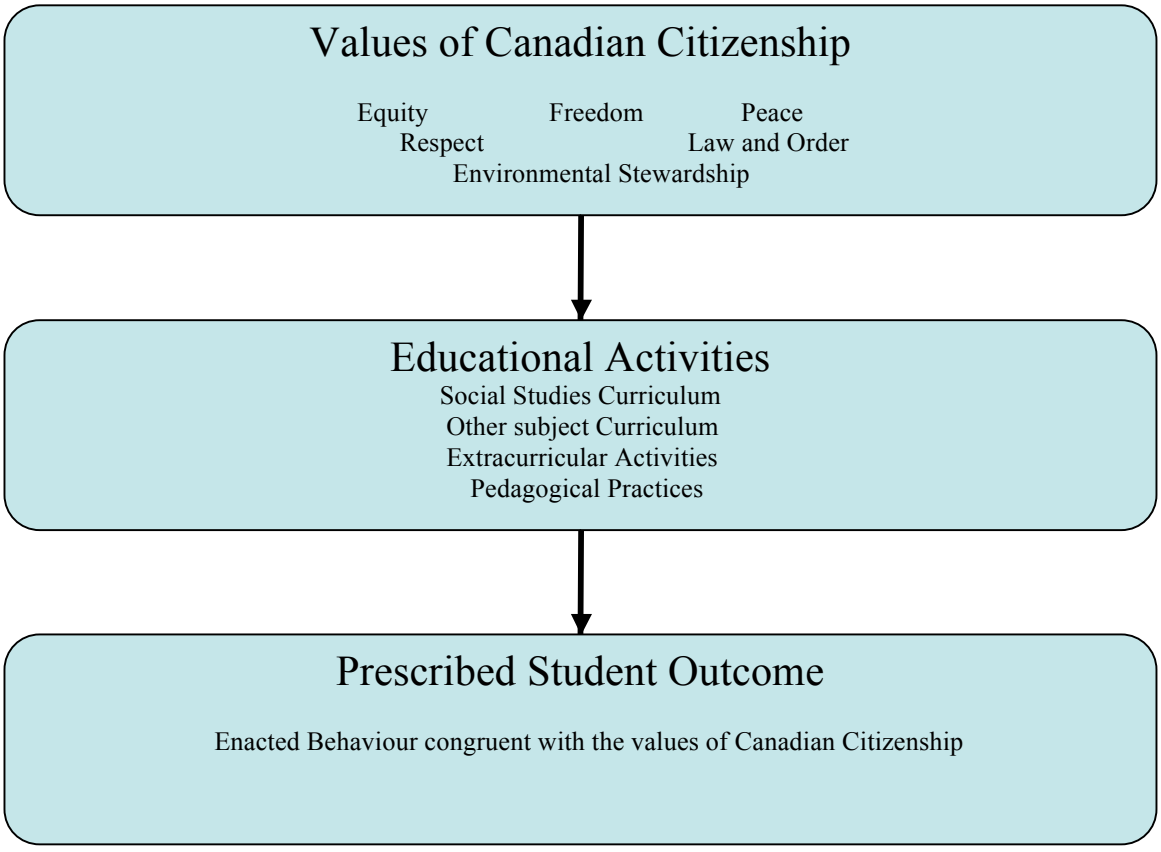

Figure 2.1. Conceptual framework showing how the values of Canadian citizenship inform aspects of school operations, which have the potential to influence student behaviour.

students are acquainted with the essentials of citizenship rights and responsibilities" (Standing Senate Committee, 1993, p. 17). The Standing Senate Committee also acknowledged the value of the CIVITAS program in the United States, a program for citizenship education implemented across the country. The Standing Senate Committee noted that one of the favourable elements of the CIVITAS program is its nationalized focus on citizenship development that places an emphasis on national identity. The Standing Senate Committee's favourable acknowledgement of the CIVITAS program was, in part, the result of Canada's lack of an education program that has a nation-wide focus on citizenship development:

> (S)omething more in the way of a "focused" overarching approach, to citizenship education, was required. We fully recognize the fact that education is a matter of provincial jurisdiction, but, surely it is also very much a matter of national concern….[T]he CIVITAS program…is a curriculum framework whose purpose is to revitalize civic education in schools throughout the country. The program presents a set of national goals to be achieved in a civic education curriculum…specifying the knowledge and skills needed by citizens to perform their roles in a modern democracy. (p. 19)

As admirable as the CIVITAS program may be in its implementation of citizenship education, Canada's educational system is a fragmented one where the provinces and territories of Canada have responsibility for education, with a few exceptions such as funding for First Nations education, which falls under the jurisdiction of the Federal Government (Derricott, 2000). However, since the work of the Standing Senate Committee in 1993, some improvements in citizenship education have occurred in the provinces and territories of Canada (Li, 2002; Sears et al., 1998).

In the Province of Manitoba, Manitoba Education, Citizenship, and Youth has made progress in the development of the provincial Social Studies curriculum such that citizenship education constitutes a major part of the document (Manitoba Education,

Citizenship, and Youth, 2003a, 2004b, 2004c). Similar to what was noted by the Standing Senate Committee (1993) regarding developments in the Province of Saskatchewan, current developments in the Province of Manitoba have included as part of their curriculum the subject of citizenship education and have also made similar developments in regard to the type of curriculum that is used at the high school level.

The most recent version of the Manitoba Social Studies curriculum for the senior 1 and senior 2 grade levels have specific outcomes that are required of students (Manitoba Education, Citizenship and Youth, 2004b; 2004c). Although many of the clusters in the Manitoba Social Studies curriculum for senior 1 and senior 2 have specific outcomes that are intended for a particular skill or a particular type of knowledge, both curricula contain a set of general outcomes related to active democratic citizenship as well as a set of prescribed values for each cluster. The skills for active democratic citizenship for both the senior 1 and senior 2 Social Studies curriculum (Manitoba Education, Citizenship and Youth, 2004b; 2004c) are listed as eight outcomes:

> Students will…
> 1. Collaborate with others to achieve group goals and responsibilities.
> 2. Use a variety of strategies in conflict resolution.
> 3. Make decisions that reflect fairness and equality in their interactions with others.
> 4. Promote actions that reflect principles of environmental stewardship and sustainability.
> 5. Seek consensus in collaborative problem solving.
> 6. Recognize and take a stand against discriminatory practices and behaviours.
> 7. Propose options that are inclusive of diverse perspectives.
> 8. Make decisions that reflect social responsibility.

In surveying these outcomes, there may be discerned a measure of responsibility in all of these skills, therefore it should be assumed that these skills are intended to be exercised in a societal context.

As stated earlier, the various clusters found in the Manitoba Social Studies curriculum contain outcomes that refer to skills and knowledge that lend to the notion of Canadian citizenship. The sets of values that are associated with the various clusters in the senior 1 and senior 2 Social Studies curriculum (Manitoba Education, Citizenship and Youth, 2004b; 2004c) allows for an understanding of how values and skills are associated (See appendix G). The values for each cluster were developed with the use of the Foundation Document for the Development of the Common Curriculum Framework for Social Studies developed through the collaboration of Western Canadian Protocol. (Western Canadian Protocol, 2000; personal communication, n.d.). The foundation document, an attempt on the part of western provinces and territories to develop common educational goals, practices, standards, and policies, recognizes and affirms the importance of a Social Studies curriculum that is Canadian in subject matter and specific to Canadian values.

Values and Behaviour

This study was conducted on, in part, the premise that values can inform behaviour. Educational programming has been traditionally developed with a similar assumption (Flinders & Thornton, 2004). As Emberley and Newell (1994) once wrote:

> Education stands and falls by the principle that virtue can be taught...the teaching craft ought to be directed to nourishing and forming a human being who will take his or her place among the responsibilities and possibilities, the freedoms and risks, of the world....At the core of liberal education was the duty of the teacher to impart and cultivate those talents and excellences which would prepare a student to bear the obligations of citizenship and to begin the exploration of the intellectual and spiritual life. (p. 3)

Emberley and Newell's work suggests that virtue, conformity to a standard of right, is an important consideration in education because it reflects a societal imperative related to behaviour, emphasized by their reference to responsibilities and citizenship. The standard of right has a connection to values if one considers that broad societal values in Canada have informed educational programming; as Hague (1993) stated, "With values...we are into the practical realm of how people behave....People have a great deal of personal and emotional investment in values education" (p. 161). Hernandez (2001), in discussing school culture, asserted that schools can be sites where values play an important role in the development of expected behaviour:

> Every teacher and every student is a unique cultural being. Each brings to the classroom a distinct combination of beliefs, values, and experiences. These, in turn, influence behavior, [*sic*] perceptions, attitudes, and performance....The classroom is...a setting in which culture is transmitted and individuals are socialized into a well-established...system of behaviors, [*sic*] values, and beliefs. (p. 9)

Hernandez's quote speaks to a notion about education which asserts the existence of an appreciation of student behaviour that compliments accepted societal values and the curricular and behavioural imperatives that those values informed. Gardner (1991) suggested that this appreciation is prevalent in education and is frequently emphasized in schools:

> In what has been called "mimetic" education, the teacher demonstrates the desired performance or bahavior [*sic*] and the student duplicates it as faithfully as possible. A premium is placed on precise mastery of information or slavish duplication of models, and any deviation from the model is immediately

> challenged and rejected. In our terms, such cultures value performances that are rote, ritualized, or conventional. (p. 119)

According to Gardner, this form of education is in contrast to what he refers to as *transformative*, where teachers act as facilitators for students who are encouraged to develop behaviour while using their existing values, beliefs, and experiences. For Gardner, both forms of education emphasize the existence of prescribed behaviours in educational programming, prescribed behaviours that are informed by societal values.

For citizenship education, values are reflected in the curriculum (Hebert & Wilkinson, 2002) and the pedagogical practices that are employed (Levin, 1998). Although values are intangible, there have been suggestions that values can be manifest in behaviour. Hebert, Eyford, and Jurtra (2005) stated that students bear values with them at all times and it is the responsibility of school staffs to discern these values and make decisions for the benefit of the students' educational experiences. In respect to citizenship education, the decisions that school staffs must make are, in part, related to how societal values are employed in the development of citizens (Jutras, 2005).

The sorts of behaviours that school staffs can observe in detecting values are numerous. For example, Wu (2005) suggested that values related to contemporary citizenship education can be discerned through observing language in young children. Beran & Shapiro (2005) stated that children's violent behaviours could, in part, be related to the presence of values that will lead to incidents of bullying. Leard and Lashua (2006) stated that behaviour in youths can reflect values that are developed as a result of being exposed to popular media. Chareka and Sears (2005) even suggested that values can be discerned by observing behaviours that are not being displayed in children; in this case, showing how students may be disengaged from societal responsibilities and civic

participation. School staffs can observe student behaviour by focusing on those behaviours that are associated with student outcomes and judge how students perform based on those behaviours (McLellan & Martin, 2005). As mentioned earlier, the student outcomes associated with Manitoba's citizenship education curriculum are based on values for citizenship.

The notion that values can inform student behaviour has been the subject of numerous scholarly discussions in the realm of Aboriginal education. Values have been an important consideration in Aboriginal education in recent decades; specifically, those values that are relevant to the Aboriginal people in question (Pence, Rodrequez de France, Greenwood, & Pacini-Ketchabaw, 2007). The emphasis on local values in education may be the result of oppressive educational practices for Aboriginal students throughout Canadian history (Greenwood, de Leeuw, & Fraser, 2007); oppressive educational practices that were, arguably, developed with a perspective that Canada's First Peoples were devalued by their colonizers (Niezen, 2003).

Scholars in the field of Aboriginal education have asserted that values can inform Aboriginal student behaviour. Saunders and Hill (2007) stated that many Aboriginal students are now benefitting from an education that has been developed by the employment of traditional values: these values are frequently related to language and worldviews. Language programs in schools may be of particular importance to the employment of traditional values in education (Graham, 2005); because students who have a familiarity with their traditional language will understand their traditional values more readily (Fettes & Norton, 2000). It has also been suggested that non-Aboriginal educational influences on Aboriginal education can have detrimental effects on student performance (Minnis, 2006). Traditional Aboriginal education should continue to

incorporate Aboriginal values that are localized (Castellano, Davis, & Lahache, 2000); such an education will lead to positive student development and behaviours that will strengthen ties to traditional ways of life (Greenwood & de Leeuw, 2007).

Chapter Summary

This chapter provided a review of relevant scholarly literature that presented pertinent information that served as a foundation upon which this study was built. An outline of academic literature was required to provide a scholarly foundation upon which key concepts related to citizenship as well as Aboriginal education and citizenship issues can be developed. All of the three preceding sections provide such a foundation that is significant for this purpose. The information contained in the third section of this chapter informs the conceptual framework that was used in this study, a framework that consists of the values of Canadian citizenship. This framework informed the development of the items contained in the research instrument.

The first section of this chapter provided literature dealing with issues related to Aboriginal citizenship development. The second section of this chapter, Aboriginal studies and Aboriginal education, provides the most significant material for this purpose. The third section provided conceptual/theoretical substance that informed how the results of this study were commented on. In particular, the concept of citizenship (and that of Canadian citizenship) was explored through the open-ended questions contained in the research instrument. The concept of Aboriginal citizenship development was also explored through the Likert-scale questions contained in the research instrument. The fourth section provided information related to values and their relationship with student behaviour.

CHAPTER THREE

METHODOLOGY

This chapter includes three sections that outline the methodology and procedures of this study. The first section outlines the development of the research instruments and discusses the validity and reliability of the instrument. The second section presents the procedures for the study. The third section presents the statistical tests and qualitative procedures that were employed for analysis of the data.

Introduction

This study, an inquiry of school principals' and teachers' perceptions of Aboriginal student citizenship development in Manitoba high schools, requires the espousal of a number of research-related notions regarding "what is real." This study made use of values of citizenship that are addressed as important Canadian values in education. It may be important to acknowledge that such values are abstractions that are intrinsic in form and are, in part, the product of Canadian society's collective, interpersonal development. The following section will explore the ontology and epistemology associated with the study.

Berger and Luckmann (1966) argued that "reality is socially constructed and…the sociology of knowledge must analyze the processes in which this occurs" and regard reality "as a quality appertaining to phenomena that we recognize as having a being independent of our own volition and to define knowledge as the certainty that phenomena are real and that they possess specific characteristics" (p. 1). With this view of reality in

mind, the ontology that was associated with this study is of the social constructionist tradition. Berger and Luckmann recognize that "everyday life presents itself as a reality interpreted by men [sic] and subjectively meaningful to them as a coherent world" (p. 19), and would caution against the use of deduction that is often associated with the physical sciences. Berger and Luckmann call for the use of "descriptive" methods that are not "scientific" but more empirical in nature.

Honderich (1995) defined social constructionism as:

> An analysis of "knowledge" or "reality" or both as contingent upon social relations, and as made out of continuing human practices….[S]ocial constructionists do not believe in the possibility of value-free foundations or sources of knowledge, nor do they conceptualize a clear objective-subjective distinction, or a clear distinction between "knowledge" and "reality." (p. 829)

Honderich's definition of social constructionism allows for the view of reality to be addressed as the product of an evolutionary-like process whereby the beliefs, ideals, and values that people have inform the conception of reality at a given time.

For the purposes of this study, social constructionism's application was related not only to reality but, in particular, academic and theoretical discourse. Gaukroger (1978), who recognized theoretical discourse as a set of articulated theories, views such discourses in a similar way as Berger and Luckmann: as constructed by individuals or by the institutions created and maintained by individuals: "Theoretical discourses do not inhabit a realm of their own. They exist in, and often persist throughout, particular social formations which can be characterized economically, politically, culturally and in a variety of other ways" (p. 3). The implications for ontology can be viewed in terms of considering what is real from the point of view of what is familiar to the observer. Gaukroger states that an ontology that assumes a reality that is consistent with sense

observation will have a particular view of reality that is divergent from reality as viewed from the field of physics:

> The thesis that discourse can be ontologically discontinuous with sense experience amounts to saying that the study of particular phenomena may require the postulation of the existence of a set of entities to which we have no access in sense experience, and where this set of entities cannot be reduced to those which we do have access to in sense experience. (p. 40)

In a situation where one is exploring the values of citizenship in an educational environment, it is important to note that perceptions of citizenship development are related to the observation of behaviours.

The epistemology that was associated with this study was of the post-positivist tradition. Postpositivism can be described as an epistemological view that rejects some of the main tenets of positivism (Phillips & Burbles, 2000). Post-positivism is sometimes outlined in the academic literature in a way that implies that people in the social sciences have attempted to employ the rigors of the scientific method and have found that such methods are not suitable when conducting research that is related to human behaviour. Turner (1993) explained this phenomenon by exploring how the more "developed" sciences approach research:

> In the more developed sciences, explanation occurs in terms of the application of an abstract principle to a particular set of empirical events. Such principles state at a highly abstract level the fundamental relations of generic properties of the universe and are used...to understand why the universe operates in certain ways. This type of explanation is labelled "axiomatic" when precise and logical deductions from abstract principles to particular empirical hypotheses are performed. (p. 12)

Turner continued with his commentary on the developed sciences by stating that researchers from fields in the social sciences have ventured to employ such methods in their own fields: "sometimes such efforts involve such rigid concern with the logic of deduction that they lose the capacity to deal with interesting and important questions" (p.

12). Turner suggested the possibility that such problems exist due to the nature of the information/data acquired in the social sciences and how a preoccupation of acquiring 'the facts' similar to that of the physical sciences can be to the detriment of theory development in the social sciences: "If sociology waits for the accumulation of more "facts," it will continue to inspire new data analysis techniques, but it will thwart the development of scholars with the capacity to develop theoretical principles that can organize research" (p. 4).

Zammito (2004) explored postpositivist epistemology as a "rubric" that addresses the philosophical shortcomings of logical positivism. In exploring the issue of theory and observation, where observation in a positivist sense is free of values, objective and is independent of theory, Zammito asserted that postpositivism views observation as an activity that cannot be free of theory:

> Post-positivism would demonstrate definitively that this essential distinction (between theory and observation) could not be upheld. The most common formulation of this post-positivist principle is the "theory ladenness of observation." The point is simply that observation terms are not completely free from theory. There is no neutral observational vocabulary. Instead, what counts as an observation, and the interpretation or meaning of observation terms is at least partly theory-dependent. (p. 10)

Zammitos's emphasis on the theory/observation relationship represents what is perhaps the principal tenet for the postpositivist epistemology that was associated with this study. As stated earlier, postpositivism can be defined as an epistemological tradition that rejects the principal tenets of positivism. This study's epistemology, as stated earlier, espouses the notion that observation and theory are not "separate." Data of the type that was sought are acquired and treated while keeping in mind that observation is subject to the values that both bring to the activity.

Research Instruments

The research conducted in this study involved acquiring data related to the perceptions of school principals and teachers on Aboriginal student citizenship development in Manitoba high schools. The acquisition of the data involved the distribution of an instrument that contained questions related to citizenship development and the degree to which student behaviour provides indicators for citizenship development. The instrument also contained items related to the participants' conception of citizenship, as well as the effectiveness of citizenship education in their schools. This study used two principal means for gathering data. The first was a survey containing 30 Likert-scale items, seven demographic questions, and five open-ended questions. The second data gathering utilized an open-ended interview with a small number of participants.

The researcher made use of the values of Canadian citizenship as addressed in the previous chapter. The researcher recognizes that the observations that the participants made regarding student behaviour in their schools may be subject to a measure of uncertain confidence given that the subjects were asked to indicate their perceptions for the previous year.

The Survey

There were three sections of items contained in the study's survey instrument (Appendix D). The instrument consisted of 30 Likert-scale items, five open-ended questions, and seven demographic questions. The instrument requested participants to provide three types of information. The first section contained items related to demographic characteristics of the school. The second section involved responding to the Likert-scale items that were based on the conceptual framework. The third section

involved responding to a set of open-ended questions. The participants were asked to reflect on Aboriginal student behaviour in their school for the 2005/2006 school year when responding to these questions.

Amongst the survey's 30 Likert-scale items, two were designed to be reversed-scale items; items that would help attenuate response pattern bias (Schriesheim & Hill, 1981).

The Interviews

There were seven questions contained in the interview instrument (Appendix F). These questions were developed to acquire data that would help the researcher in addressing this study's research questions presented in chapter one. The interviews were open-ended where the participants were encouraged to offer insights into their experiences with citizenship education and its relationship with Aboriginal students. During the course of the interviews, the researcher ventured to avoid dichotomous-response leading questions that would expectedly yield a yes/no response. Questions were phrased in a way that encouraged participants to share their experiences. The interview instrument represented a flexible set of items that were sometimes accompanied with the use of probes that were intended to encourage elaboration (Bogdan & Biklen, 2007).

Validity and Reliability

When dealing with the issue of measurement in a research study, the concepts of validity and reliability are important to consider. Validity was defined as "the extent to which a measure reflects the concept…it reflects nothing more or less than that implied by the conceptual definition" (Jackson, 1999, p. 573). Reliability was defined as "the degree to which a test consistently measures whatever it measures" (Gay & Airasian,

2000, p. 627). The issues of validity and reliability were explored by Crowl (1996), who discussed both of these topics as they relate to research instruments. In discussing validity, Crowl stated that "scores on a test permit appropriate inferences to be made about a specific group of people for specific purposes" (p. 102). Crowl also defined reliability as the "consistency of measurement…the more reliable the test, the more consistent the measure" (p. 102).

The instruments, a mail-out survey and a set of interview questions were designed to acquire data related to the perceptions of citizenship, citizenship development, and student behaviour related to citizenship. In designing the items contained in the study, the principles of Canadian citizenship that are espoused by authorities responsible for developing educational programming in Manitoba were utilized. The researcher employed validity checks such as doing a pilot study and utilizing Cronbach's Alpha for the Likert-scale survey.

The purpose of conducting a pilot exercise was to confirm that someone without previous knowledge of the research study could understand the content of the instrument and the instructions associated with it. In this exercise, three public school teachers, one school principal and a university instructor were asked to read the survey and respond to the following question: "As a teacher or principal, do you understand the content of the instrument and would you, hypothetically, be able to respond to the items without difficulty? Please feel free to make any comments if you wish." The participants in the pilot exercise all confirmed that they understood the survey and could complete it as if they were participants in the study. Two participants in the pilot exercise pointed out that there were a few clerical errors in the survey that could be corrected. One participant in the pilot exercise commented that he believed that the survey was related aspects of

"good" citizenship such as students behaving in an expected fashion. Another participant stated that the survey may serve as a means of "measuring character." For the most part, participants in this exercise said little more that the fact that they could hypothetically complete the questionnaire and did not report any problems with the survey.

In the case of the survey's open-ended questions as well as the items contained in the interview instrument, these were designed to provide additional insights into the research questions posed in chapter one. When making this assertion, it is important to note that there are three principal types of validity related to research instruments: content validity, construct validity, and criterion validity (Thorkildsen, 2005). These three different types refer to, respectively,

> the extent to which the test items reflected the content area being measured; the extent to which the test predicted future performance or correlated with other measures; and the extent to which a construct like anxiety, personality, or intelligence is actually being measured. (Gay & Airasian, 2000, p. 162)

In this study, the items were demographic and Likert-scale questions; the latter were designed with the use of a framework of values related to the concept of Canadian citizenship illustrated in chapter 2. The instrument's open ended questions were designed to address research questions contained in chapter 1. As such, the applicable sorts of validity are content and construct validity. Content and construct validity is applicable because the items in the instrument were derived from the applicable literature on the values of citizenship and through the pilot study.

In regard to reliability, the instrument used the Cronbach's Alpha method to test for reliability as is it the most appropriate way of determining the reliability of Likert-scale instruments (Thorkildsen, 2005). Cronbach's Alpha measured the internal consistency of the Likert-scale items; Cronbach's alpha was calculated for all of the

Likert-scale items as well as for all six value sets. The aggregate alpha was .9. Alpha for the Likert-scale items in value sets 1 through 6 were .7, .7, .7, .8, .8, and .8 respectively: all of these scales met the .7 value criterion.

Procedures of the Study

This inquiry was a descriptive study using a mixed methodology to describe the congruence between Aboriginal student citizenship development, as manifested in behaviour, and the prescribed outcomes of Canadian citizenship for Manitoba schools. The mixed methodology consisted of quantitative treatment of data acquired from the instrument's Likert-scale items, and qualitative treatment of the data acquired from the instrument's open-ended items and from the interviews.

McDaniel (1994) described descriptive research and statistics as ways to "describe a group of measurements such as a distribution of test scores" (p. 3). A further description of descriptive research (in comparison to experimental research) and the importance of conducting such an inquiry are provided by Galfo (1983) who asserted that:

> Experiments and quasi-experiments have the element of independent variable treatment or manipulation that provides a short cut to cause-effect conclusions….[sometimes there are] studies in which the researcher cannot intervene with manipulations or treatments …the researcher must assume a position similar to the historian as a non-participating observer of the relationships of variables. About the only difference between descriptive historical studies is that the descriptive researcher is largely concerned with observing what is current….[T]he question which may come to mind is, "Why conduct descriptive research at all?" The real world often will allow nothing more than mere observation. (p. 213)

Both McDaniel (1993) and Galfo (1983) touched upon important considerations regarding the selection of a descriptive research study. Of primary importance is the notion of reporting the state-of-affairs in a population. Such an activity does not lend to

experimental research because this study does not involve the testing of a possible treatment such as a drug or a new reading program for children. Through the perceptions of school principals and teachers, the researcher intends to describe the degree to which student behaviour is congruent with accepted values and skills of Canadian citizenship.

Sample Population

The sample that was used in this study was chosen using a number of criteria. First, the sample consisted of a maximum of two school administrators and four teachers from each of the Manitoba high schools for which divisional consent was acquired to conduct research. Second, the participants were school principals and teachers of Manitoba provincial high schools. The schools involved in this study were from the schools listed in Schools in Manitoba, 2004 (Manitoba Education, Citizenship, and Youth, 2004a). All school divisions and authorities contained in this document were solicited for participation in this study. Fourteen school divisions granted permission for the study to proceed in their jurisdiction. Thirty-four schools subsequently participated. One hundred and six participants, 34 school principals and 71 teachers, responded to the survey. Three participants were interviewed after the acquisition of the completed surveys, these interviewees consisted of one principal and two teachers.

Distribution of the Survey Instrument

The instrument was sent out by mail to schools for which divisional permission had been acquired. The instrument was accompanied by a letter for the school principal, and a self-addressed, stamped envelope that could be used by the participants for returning the instrument. The letter that accompanied the instrument package stated the purposes of the instrument and related other information regarding the importance of the research. A process to "follow-up" on survey completion was enacted where the

researcher contacted all of the participating schools at about the time when the surveys were mailed. Approximately ten days after mailing, an email reminder was circulated to remind the participating schools to complete and return the instrument.

The Interviews

After acquiring the completed surveys, the researcher selected three different schools for whom permission to conduct research had been acquired, from which school staff were solicited to take part in the interview. The school principals were contacted by email, and the school staff in question, one teacher, one guidance counsellor, and one principal, were interviewed. The interviewees were selected with the intention of acquiring data from participants from different school divisions and from different types of school staff. These interviews took place at a time and place of the participant's choosing and lasted a maximum of one hour. The interviews were recorded while the researcher also took notes. Upon meeting the interviewees, the researcher presented the participants with two consent forms (Appendix E), one for the participant's records as well as one to be signed by the participant.

Data Analysis

Following the acquisition of data, data analysis, a process necessary in order to understand the data acquired, took place. According to Wallen and Fraenkel (2001), the importance of data analysis can be characterized by asking "how is the information to be used to answer the research question or test the research hypothesis (p. 203)?" In this study, the data were used to respond to research questions posed in chapter one.

Analysis of the Likert-scale data was done through statistical treatment with the use of SPSS for Windows, which was used to measure response frequencies, means, standard deviations, chi squares, residual scores, and effect sizes. The researcher ran chi

square tests using the data that was acquired both in an aggregate form (all of the scores analyzed together) and in a categorized form (data analyzed by demographic variable). Cronbach's Alpha was used to establish the internal consistency of the instrument by measuring all of the Likert-scale items collectively, as well as measuring the items by value set. Mean scores and standard deviation scores were also calculated to offer insight into how the scores were distributed for the aggregated data. Data from the chi square tests were presented to place emphasis on frequently occurring responses and, in the case of categorized chi squares, those responses that have significantly high residuals. Effect sizes were calculated for all aggregated and categorized chi squares in order to illustrate how influential any significant response and its residuals may have on the chi square score. Welkowitz, Ewen, & Cohen (2002) asserted that effect size is a useful means of indicating "of what degree is to which the null hypothesis is false" (p. 206). Welkowitz et al. stated that the terms *small*, *medium* and *large* should correspond to "conventional values...which although arbitrary, are reasonable (in much the same way as the .05 decision rule)" (p. 209). The values associated with the small, medium and large effect sizes were 0.1, 0.3, and 0.5 respectively. The researcher also used a one-way ANOVA to analyze differences in responses to the 30 Likert-scale items.

Analysis of the data acquired from the instrument's open-ended questions and the interviews were done through comparative analysis in an effort to identify themes (Bogdan & Biklen, 2007). The identification of themes was an important process in addressing this study's research questions. Upon acquisition of the completed instruments, the responses to the open-ended questions were surveyed and coded to identify information related to the conceptions of citizenship held by participants as well

as the effectiveness of citizenship education in their schools. A similar method was used to analyze data acquired from the interviews.

Ethical Considerations

This study required the study of human subjects. Subjects had the option to not complete the survey as well as the option to withdraw from the study at any time until the researcher acquired and aggregated the data. Those who completed the survey had their identity (name, school, school division) remain confidential. The survey data were presented in aggregate form only, and did not contain any information that would identify the participants or the schools in which they worked. Completed surveys were kept in a secure place in the researcher's home. The completed surveys will be held by the researcher's supervisor for five years following completion of the study. The researcher has taken every reasonable precaution to ensure that the applicable tenets of the Tri-Council Statement of the Ethical Treatment of Human Subjects were adhered to.

Chapter Summary

This study employed two means of acquiring data. Firstly, this study employed a survey instrument that was comprised of demographic questions, Likert-scale items, and five open-ended questions to acquire data from school principals and teachers.
The majority of the instrument consisted of the Likert-scale items that represented questions related to student behaviour. The items related to student behaviour were designed on the basis of six values of citizenship used by provincial education authorities to design school curriculum and policy, namely, equality, respect for cultural differences, freedom, peace, law and order, and environmental stewardship. The open-ended questions were designed to address those research questions related to participants' conceptions of citizenship and the effectiveness of citizenship in their school. The

second way in which data were acquired in this study was through a set of three open-ended interviews with participants who were either school principals or teachers in Manitoba schools. The survey instrument was distributed by mail in the spring of 2006 following approval by the University of Saskatchewan Behavioural Research Ethics Board. One hundred and six respondents from 34 schools completed the survey. Three participants were interviewed upon receipt of the completed surveys. Upon acquisition of the data, analysis was conducted through a) statistical analysis and chi square testing of the Likert-scale data with SPSS for Windows, and b) constant comparison of the qualitative data acquired from the surveys and interviews.

CHAPTER FOUR

ANALYSIS OF DATA

In this chapter, data acquired from the surveys and interviews is presented. These results are presented in three sections: demographic data, Likert-scale data, and open-ended data from the surveys and interviews.

Demographics of Sample Population

In this study, "role" referred to the professional role that the participants fill in their particular school. This variable had two categories: administrator and teacher. "School type" referred to the type of school that the participant was affiliated with. This variable had three categories: public (provincial), private, and First Nations. "Geographic location" referred to the geographic location where the participant's school was situated. This variable had four categories: Winnipeg, Northern, Southern (South of Winnipeg), and Urban (not Winnipeg). "Number of students" referred to the number of students that attended the participant's school. This variable had four categories: less then 250, 250-500, 501-1000, and more than 1000. "Grade levels" referred to the grade levels that were accommodated by the participant's school. This variable had four categories: Kindergarten to Senior 4, Grade 7 to Senior 4, Senior 1 to Senior 4, and "other" (participants selecting "other" were asked to specify: see Figure 4.1). "Percentage of Aboriginal students" referred to the participant's estimation of the percentage of Aboriginal students that attended their school. This variable had four categories: 0-25%, 26-50%, 51-75%, and 76-100%. Participants who worked in a public school were asked

to identify the school division in which they worked. In all, 34 schools from 14 identified

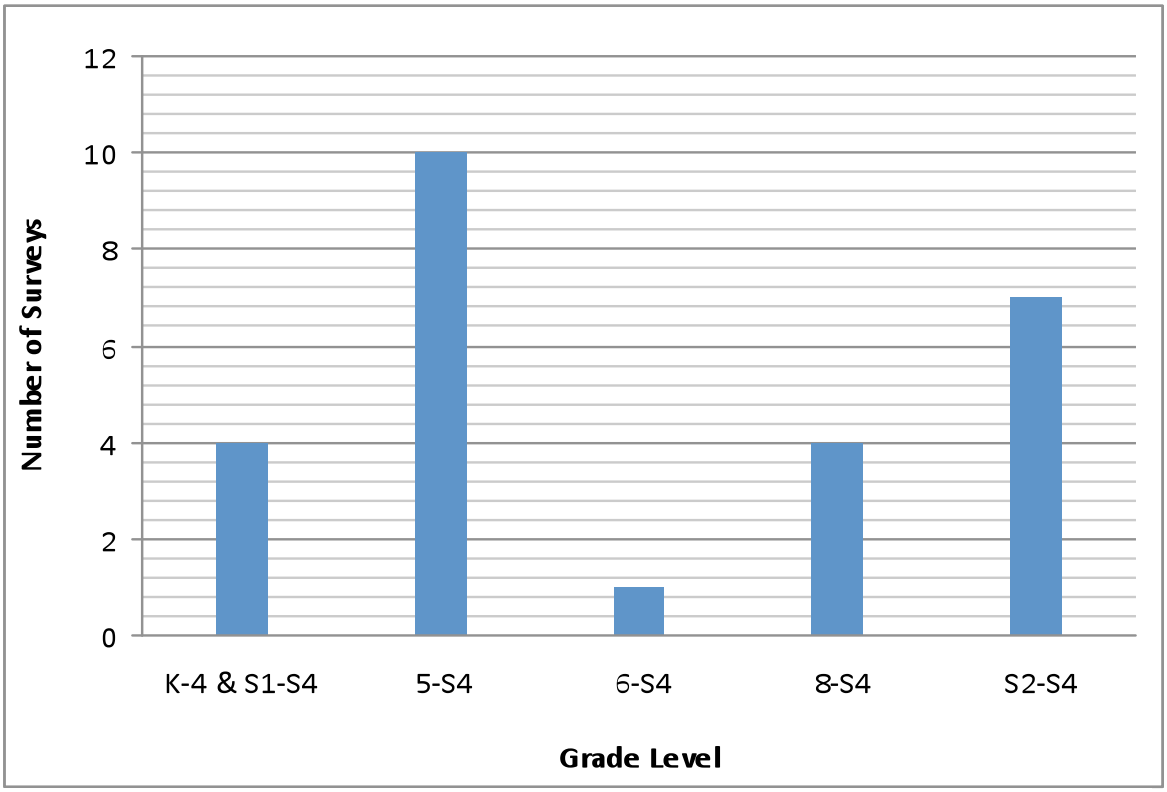

Figure 4.1. "Other" Grade Levels Served by Participants' Schools.

school divisions took part in the study. Characteristics of the above variables of the participants are listed in Table 4.1.

The 106 participants in the sample population were recruited on a voluntary basis. The process for participant recruitment began by contacting school divisions/ authorities/ private schools to request permission to contact their respective schools. Sixteen school divisions granted permission to contact their schools. Schools, in those school divisions/authorities who had granted permission to conduct the study, were contacted by mail. Those schools who agreed to participate were asked to complete the surveys that accompanied the request to participate. The distribution of completed surveys by school division are listed on figure 4.2, which shows how many schools per school division

responded to the survey. A number of schools did not identify the school division in which they operated, and are represented under the "not specified" category. Pseudonyms were used to identify school divisions in figure 4.2.

Table 4.1
Demographic Characteristics of Participants

Variable	Category	Frequency	Percent
Role	Principal	34	32.4
	Teacher	71	67.6
	Total	105	100.0
School Type	Public	106	100.0
	Private	0	0.0
	First Nations	0	0.0
	Total	106	100.0
Geographic Location	Winnipeg	40	38.5
	Northern	20	19.2
	Southern	31	29.8
	Urban (not Wpg)	13	12.5
	Total	104	100.0
Number of Students	<250	44	41.5
	250-500	29	27.4
	501-1000	27	25.5
	1000+	6	5.7
	Total	106	100.0
Grade Levels	K-S4	4	3.8
	7-S4	12	11.3
	S1-S4	64	60.4
	Other	26	24.5
	Total	106	100.0
Percentage of Aboriginal Students	0-25%	73	69.5
	26-50%	30	28.6
	51-75%	2	1.9
	76-100%	0	0.0
	Total	105	100.0

Analysis of Data: The "Roadmap"

The data acquired in this study, with the exception of the demographic data presented earlier, will be presented in this chapter in two principal sections; the first section will address the Likert-scale items and the second will address the qualitative data acquired from the survey's open-ended questions and the interviews. Although all of the data from this study are presented in these two sections, this data can be interpreted in terms of the study's research questions found in chapter one. For each of the following research questions, the researcher draws the reader's attention to the data that are related to that question.

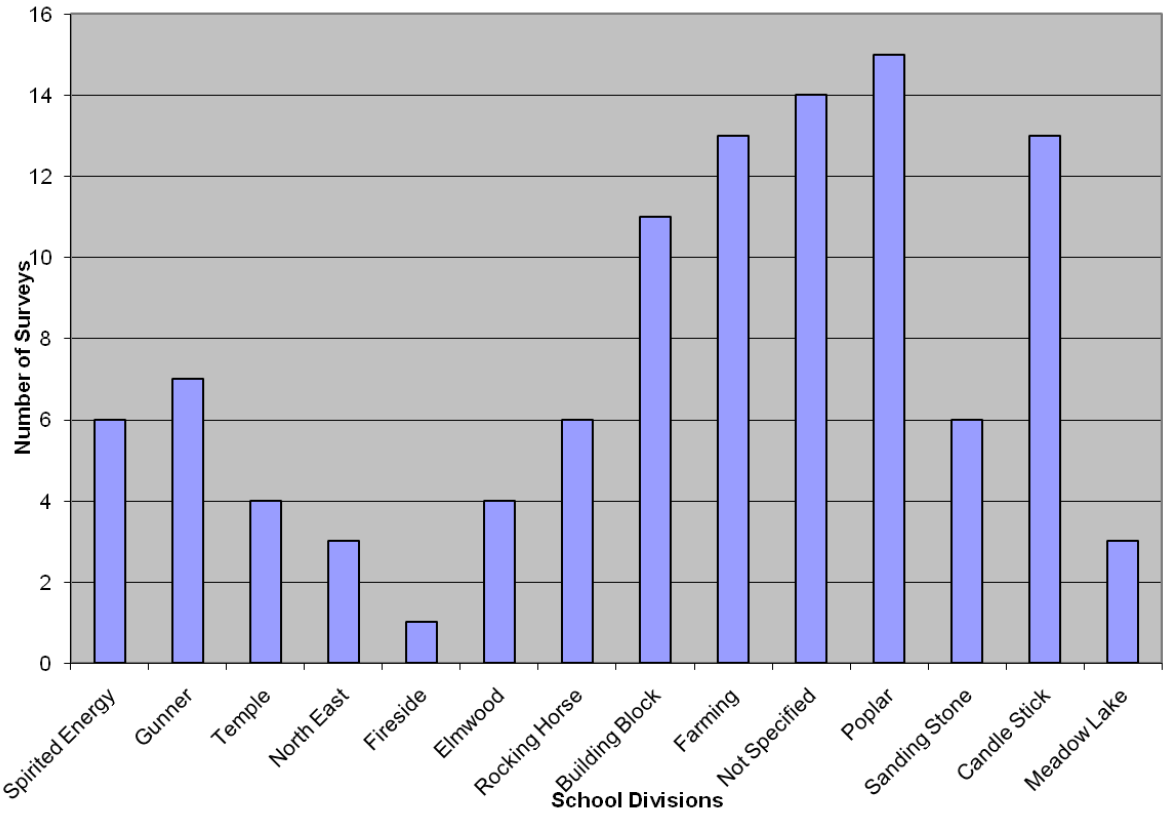

Figure 4.2 Number of Participants by School Division

Research Question 1

This study's first research question was "From the perspective of school principals and teachers, what sort of congruence exists between Aboriginal high school student behaviour in the Province of Manitoba and the values related to Canadian citizenship? This research question is addressed throughout the Likert-scale analysis of this chapter. These data, analyzed in an aggregate format and in a categorized format, provides insight into the sort of congruence that exists between Aboriginal student behaviour and the values of Canadian citizenship. The categorized Likert-scale data analysis provides insight into this congruence with reference to different school demographic categories. This research question is also addressed in the ANOVA analysis between the categories of *principal* and *teacher* which showed if any significant differences existed between the two categories.

In regard to the qualitative data acquired in the study, the first research question is addressed, for the most part, in the interview data. Additionally, this research question is addressed in the analysis of the fifth open-ended question of the survey.

Research Question 2

This study's second research question was "Are there differences between school-related demographic categories in regard to Aboriginal student behaviour in selected secondary schools in Manitoba?" This research question is addressed predominately within the analysis of the categorized Likert-scale data acquired from the surveys. Additionally, but to a minor extent, this research question was addressed in the interview data; not only was the interview data acquired from participants who represent both categories of the variable *role*, but these participants also provided some insight into other demographic categories.

Research Question 3

This study's third research question was "What, if any, differences exist amongst school staff, principals and teachers, regarding their conception of citizenship and the effectiveness of citizenship education in their schools?" This research question is addressed in the ANOVA analysis between the categories of *principal* and *teacher*. This question is also addressed in the analysis of responses from the open-ended questions in the survey. Finally, this question is addressed in the analysis of interviews.

Likert-Scale Data

The survey contained 30 Likert-scale items on student behaviour. These items were designed using a framework for citizenship consisting of six values previously outlined in chapter 2. Each of the six values contained in that framework are represented by five items on the survey, each item having been designed to corroborate the appropriate value for citizenship.

Table 4.2 represents an item matrix showing the framework values and their corresponding survey items. Although one hundred and six principals and teachers agreed to participate in this study, not all of them provided responses to the 30 Likert-scale questions.

As stated in chapter 3, participants were instructed to respond to each Likert-scale item using one of five possible responses: "never," "rarely," "sometimes," "most of the time," and "all of the time." The following six subsections, value sets 1 through 6, will provide analyses of the survey's Likert-scale items.

Table 4.2
Citizenship Values and Corresponding Survey Items

Value Set	Survey Items - In your school, there is evidence that Aboriginal students…
1. Equality	1. Allow others to finish what they are saying. 7. Solicit assistance from their peers. 13. Seek consensus in collaborative problem solving. 19. Consider the opinions of their peers. 25. Acknowledge a value for equality
2. Respect for Cultural Differences	1. Acknowledge a value for equality. 2. Acknowledge the existence of cultural differences. 8. Use language that is respectful of human diversity. 14. Acknowledge the existence of culturally diverse perspectives. 20. Celebrate aspects of Aboriginal culture. 26. Acknowledge the benefits of learning about other cultures.
3. Freedom	3. Acknowledge the existence of basic freedoms that Canadians enjoy, including freedom of thought, freedom of speech, freedom of religion, and freedom of peaceful assembly. 9. Acknowledge that there are boundaries involved with ones right to expression (e.g. being sensitive to others). 15. Demonstrate control over their behaviour in group settings. 21. Demonstrate respect for the spiritual and/or religious beliefs of others. 27. Interfere with the basic freedoms of others.
4. Peace	4. Do not engage in fighting. 10. Do not engage in bullying. 16. Do not engage in violent behaviour. 22. Acknowledge the utility of a safe learning environment. 28. Acknowledge the negative impacts that violence can have in the school.
5. Law and Order	5. Acknowledge the existence of classroom and school rules. 11. Violate classroom and school rules. 17. Acknowledge the existence of laws that are relevant to them and their community. 23. Acknowledge how laws can benefit their community. 29. Acknowledge the role that democratic decision making has in the creation and maintenance of law.
6. Environmental Stewardship	6. Make use of garbage and recycling receptacles. 12. Acknowledge the possible impact that miss-managed refuse can have on the environment. 18. Acknowledge the importance of an ecologically sound environment. 24. Acknowledge their personal responsibilities toward environmental stewardship. 30. Acknowledge the impact that environmental harm can have upon animal and plant life.

The items were analyzed by value set as presented in Table 4.2; each set represents five Likert-scale items from the 30 items used in the survey.

The following six sections present data on response distributions, response means, and response frequencies for each value set. The discussion of response distributions and mean response scores is intended to illustrate how participants responded to the instrument. In discussing response frequencies, chi square analysis was used to explore response rates that were significant amongst the items in each value set as a means for responding to the research questions posed in chapter one. These chi square analyses are followed by an ANOVA analysis of Likert-scale response between principals and teachers.

Value Set 1-Equality

As stated in chapter 2, this study defined *equality* as the value for the recognition and affirmation of everyone's rights.

Analysis of Aggregate Likert-Scale Data

The range of scores for each item in this value set varied, with a range of 2-4 for items 7 and 13, to 1-5 for item 1. The mean response range for items included in value set 1 was 3.0-3.7, with a mean response of 3.2 for all 5 items in the set. One standard deviation below and above each item's mean represented a distribution range of at least 1.0, as was the case for item 19, which had the lowest standard deviation in this value set. The highest standard deviation amongst the items in value set 1 was .7 in the case of item 1. Table 4.3 presents the frequencies and mean response to each question in value set 1. One-way chi squares were used to analyze aggregate response frequencies for Likert-scale items in value set 1. For the five items in value set 1, the degrees of freedom varied from two for items 7, 13, and 19, to three for item 25, to four for item 1.

Table 4.3
Value Set 1 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
1. Allow others to finish what they are saying.	100	1	5	3.7	.9
7. Solicit assistance from their peers.	99	2	4	3.0	.7
13. Seek consensus in collaborative problem solving.	96	2	4	3.0	.8
19. Consider the opinions of their peers.	101	3	5	3.6	.5
25. Acknowledge a value for equality.	100	2	5	3.6	.7
Overall Mean				3.4	

This variance in the degrees of freedom meant that the critical value for the chi squares associated with these items ranged from 5.99 to 9.49 at the .05 level of significance.

Of the three items in value set 1 that had two degrees of freedom, item 13 had a chi square score of 3.8, smaller than the 6.0 critical value for significance, therefore its data will not be considered in the current aggregate analysis. The other two items with two degrees of freedom, items 7 and 19, had chi square scores of 16.4 and 57.6 respectively. The other two items in this set, items 1 and 25, had degrees of freedom of 4 and 3 and chi square scores of 105.2 and 74.0 respectively.

The four items in value set 1 that had chi square scores greater than or equal to their respective critical value for significance at the .05 level, items 1, 7, 19, and 25, all had multiple categories showing residuals greater than |2|, indicating that more than one category was a significant factor in the relatively high chi square score.

In item 1, the category *most of the time* had the highest residual of 40.0 with 60 responses. The effect size for item 1 was 1.0, which can be regarded as a strong effect and was the fourth highest effect size amongst the aggregated chi squares. In item 7, the

category *sometimes* had the highest residual of 19 with 52 responses. The effect size for item 7 was 0.4, indicating a medium effect. In item 19, the category *most of the time* had the highest residual of 29.3 with 63 responses. The effect size for item 19 was 0.8, indicating a strong effect. In item 25, the category *most of the time* had the highest residual of 31.0 with 56 responses. The effect size for item 25 was 0.9, indicating a strong effect. These chi square scores, reflected in Table 4.4, suggest that Aboriginal high school students in Manitoba, for the most part, behave in a way that implies their recognition and affirmation of the rights of others. This summation is supported by the fact that three of the five items in value set 1 had "most of the time" as the most frequent response, each of with had chi square scores with strong effect sizes. Item 13, related to the notion of students seeking consensus in collaborative problem solving, departed from this summation somewhat because of the relatively equal dispersal of scores, which is perhaps why its chi square score was not significant.

Table 4.4
Aggregate Chi squares for Value Set 1

	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
1	20 / 3	20 / 9	20 / 18	20 / 60	20 / 10	100	4.0	105.2	1.0
7	33 / 0	33 / 23	33 / 52	33 / 24	3 / 0	99	2.0	16.4	0.4
13	32 / 0	32 / 27	32 / 41	32 / 28	32 / 0	96	2.0	3.8	0.2
19	33.7 / 0	33.7 / 0	33.7 / 37	33.7 / 63	33.7 / 1	101	2.0	57.6	0.8
25	25 / 0	25 / 7	25 / 34	25 / 56	25 / 3	100	3.0	74.0	0.9

Analysis of Likert-Scale Data by Demographic Category

As opposed to analysis of the Likert-scale data in an aggregate form, these data were analyzed in terms of how it appeared in a particular demographic category (i.e. categorized chi squares and response frequencies: see Appendix I). In value set 1, as was the case throughout the data, items tended to have:

- Fewer cells that were significant contributors to a high chi square (where their respective residual was above |2|),
- Lower chi square scores, and
- Higher effect size scores for significant chi squares.

The range of significant chi square scores for item 1 was 8 to 70.5; the effect sizes for these significant chi square scores ranged from 0.8 to 1.3, indicating that the residuals had a strong effect on these chi squares. These categorized scores were derived from degrees of freedom that varied from 3 to 4, thus requiring a chi square value of at least 7.8 and 9.5 respectively to be considered significant. The frequency of responses for item 1 ranged from 11 to 68.

For item 1, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *250-500* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.5. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.5
Highest Residuals for Item 1

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	25.4 (Teacher)	39	Most of the time
Location	13.2 (South)	19	Most of the time
Population	13.8 (250-500)	19	Most of the time
Grade Level	24.8 (S1-S4)	37	Most of the time
% of Aboriginal Population	27.4 (0-25%)	41	Most of the time

For item 7, the next item in value set 1, the range of significant chi square scores was 6.1 to 14.7; the effect sizes for these significant chi square scores ranged from 0.4 to 0.6, indicating that the high residual responses had, for the most part, a medium effect on

their chi squares (only 3 categories had effect sizes higher than 0.5). These categorized scores were derived from two degrees of freedom in each chi square, thus requiring a chi square value of at least 5.99 to be considered significant. The frequency of responses for item 7 ranged from 20 to 69.

For item 7, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.6. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.6
Highest Residuals for Item 7

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	12.3 (Teacher)	35	Sometimes
Location	6.7 (Winnipeg)	19	Sometimes
Population	7 (<250)	21	Sometimes
Grade Level	14 (S1-S4)	34	Sometimes
% of Aboriginal Population	11 (0-25%)	33	Sometimes

For item 13, there was only one significant chi square score amongst the 17 categories. The category *teacher* had a chi square score of 7.6; this was a significant score because it is higher than the critical value of 5.99 at two degrees of freedom. This chi square had an effect size of 0.3, indicating that significant residuals had a medium effect on this chi square.

The response *sometimes* had the highest residual of 10.3 with 32 responses. The highest residuals amongst the five categories were associated with the variables *teacher*

for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *% of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.7. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.7
Highest Residuals for Item 13

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	10.3 (Teacher)	32	Sometimes
Location	4 (Winnipeg)	16	Sometimes
Population	5.7 (<250)	19	Sometimes
Grade Level	8 (S1-S4)	28	Sometimes
% of Aboriginal Population	7 (0-25%)	28	Sometimes

The range of significant chi square scores for item 19 was 4.2 to 44.9; the effect sizes for these significant chi squares ranged from 0.4 to 0.8, indicating that some residuals had a medium effect on their respective chi squares, while others had a strong effect. These categorized scores were derived from degrees of freedom that varied from 1 to 2, thus requiring a chi square value of at least 3.84 and 5.99 respectively to be considered significant. The frequency of responses for significant chi squares in item 19 ranged from 20 to 69.

For item 19, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *north* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for

the most frequent responses are found in Table 4.8. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.8
Highest Residuals for Item 19

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	19 (Teacher)	42	Most of the time
Location	5 (North)	15	Most of the time
Population	15 (<250)	29	Most of the time
Grade Level	15.3 (S1-S4)	36	Most of the time
% of Aboriginal Population	23.3 (0-25%)	46	Most of the time

For item 25, the next item in value set 1, the range of significant chi square scores was 7.9 to 60.9; the effect sizes for these significant chi squares ranged from 0.6 to 0.9, indicating that all of the significant residual responses had strong effects on their respective chi squares. These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 25 ranged from 20 to 68.

For item 25, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.9. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.9
Highest Residuals for Item 25

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	19 (Teacher)	36	Most of the time
Location	11.3 (Winnipeg)	21	Most of the time
Population	12.8 (<250)	23	Most of the time
Grade Level	18.8 (S1-S4)	34	Most of the time
% of Aboriginal Population	25.3 (0-25%)	42	Most of the time

Of the 85 categorized items (17 demographic categories for each of the 5) of value set 1, four could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in Table 4.10.

Table 4.10
Items with Constant Variables in Value Set 1

Item	Category	Variable	Response	# of Responses
13	% of Aboriginal Students	51-75%	Rarely	2
19	% of Aboriginal Students	51-75%	Sometimes	2
25	Student Population	>1000	Most of the Time	5
25	% of Aboriginal Students	51-75%	Sometimes	2

Value Set 1 Summary

In terms of the aggregate chi squares in value set 1, the high chi square scores and residuals for the four significant items suggest that there were responses for each item that were more frequently ("most of the time") given than others. In the case of items 1, 19, and 25, the response rates demonstrated that Aboriginal students in the participants' schools frequently: a) allow others to finish what they are saying, b) consider the opinions of their peers, and c) acknowledge the value for equality. In the case of items 19 and 25, the high residuals for the response "most of the time" was accompanied by a less frequent, but none the less significant, occurrence of the response "sometimes." In regard to item 7 (soliciting assistance from peers), the chi square score was high due to a

high response rate for the response "sometimes," although enough participants offered the responses "rarely" and "most of the time" to impact on that lower chi square score. In terms of its aggregate score, item 13 (seeking consensus in collaborative problem solving) showed no statistically significant response, although the response "sometimes" did occur slightly more frequently than any other. Across all demographic categories, the responses suggest that most Aboriginal students do behave in a way that is congruent with the value for equality.

A similar occurrence for the responses "sometimes" and "most of the time" was noted in the categorized chi square scores. Items 1, 19, and 25 showed high residuals for the response "most of the time" across all five categories, while item 7 showed its highest residuals for the response "sometimes." Although item 13 did not result in a statistically significant chi square score, participants did offer the response "sometimes" with noticeable frequency.

The high residuals that were found in the categorized chi square scores in value set 1 were frequently associated with those demographic categories that have the highest number of participants. In all of the items in value set 1, the highest residuals for the variable *role* were from those who were characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the categories *Winnipeg* and *south*. In regard to the variable *population*, the highest residuals occurred for participants whose schools had less than 250 students, with the exception of item 1, where the highest residuals were associated with participants whose schools had between 250 and 500 students. In all of the items in value set 1, the highest residuals were associated with participants whose schools served students in Senior 1 through Senior 4. Finally, in all items in value set 1, the highest residuals in the variable *percentage of Aboriginal*

population were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

It is important to note that a number of constant variables, those variables whose categories could not have chi squares run on them because all of the participants associated with that category offered the same response to a particular item, occurred in value set 1. Although these occurred with categories with relatively low numbers of participants, it may be worth noting that in item 13 (seeking consensus in collaborative problem solving), the response "rarely" was offered by those participants whose school has a percentage of Aboriginal students between 51 and 75 percent. This occurrence is a significant departure from the common response of "sometimes" and "most of the time" for all items in value set 1.

In regard to the Likert-scale data contained in value set one, there was little to suggest that the participants representing the two roles, administrators and teachers, had different views on student behaviour. As was the case in all six value sets, the significant chi squares associated with the categories *administrator* and *teacher* for items in value set 1 contained highest response scores that were very similar. The only exception was in the case of item 25 where the most frequent response for administrators was "sometimes" and "most of the time" for teachers.

Value Set 2-Respect for Cultural Differences

As stated in chapter 2, this study defines *respect for cultural differences* as the value for understanding and appreciation of the cultures, customs and traditions of all Canadians.

Analysis of Aggregate Likert-Scale Data

The range of scores for each item varied with a range of 2-4 for items 14 and 16, to 1-5 for item 20. The mean response range for items included in value set 2 was 3.1-3.6, with a mean response of 3.3 for the 5 items in this value set. One standard deviation below and above each item's mean represents a distribution range of at least 1.3 (item 8 had the lowest standard deviation with 0.6). The highest standard deviation amongst the items in value set 2 was .8 in the case of item 2. Table 4.11 presents the frequencies and mean response to each question in value set 2.

Table 4.11
Value Set 2 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
2. Acknowledge the existence of cultural differences.	101	2	5	3.5	.8
8. Use language that is respectful of human diversity.	100	2	5	3.6	.6
14. Acknowledge the existence of culturally diverse perspectives.	100	2	4	3.3	.7
20. Celebrate aspects of Aboriginal culture.	97	1	5	3.1	.8
26. Acknowledge the benefits of learning about other cultures.	100	2	4	3.3	.7
Overall Mean				3.4	

One-way chi squares were used to analyze aggregate response frequencies for the Likert-scale items of value set 2. The degrees of freedom for the five items of value set 2 varied from two for items 14 and 26, three for items 2 and 8, and four for item 20. As was the case for value set 1, this variance means that the critical value for significance for these item's chi squares ranged from 5.99 to 9.49 at the .05 level of significance.

The two items in value set 2 that had two degrees of freedom, items 14 and 26, had chi square scores of 21.4 and 19.8 respectively; both of these chi square scores were

above the critical 5.99 value for significance. Items 2 and 8 had chi square scores of 46.9 and 77.1 respectively; these scores are also above their respective critical value of 7.8 for significance. The only item of value set 2 to have four degrees of freedom, item 20, had a chi square score of 78.9, also above the respective critical value of 9.49.

In terms of their aggregate frequencies, all five items in value set 2 had multiple categories that showed a standardized residual of at least |2|. Such multiple, significant categories indicate that more than one category was a significant factor in the high chi square scores.

In item 2, the category *most of the time* had the highest residual of 21.8 with 47 responses. The effect size for item 2 was 0.7, indicating a strong effect. In item 8, the category *most of the time* had the highest residual of 30.0 with 55 responses. The effect size for item 8 was 0.9, indicating a strong effect. The category *sometimes* had the highest residual for item 14 at 14.7 with 48 responses. The effect size for item 14 was 0.5, indicating a medium effect. In item 20, the category *sometimes* had the highest residual at 27.6 with 47 responses. The effect size for item 20 was 0.9, indicating a strong effect. In item 26, the category *sometimes* had the highest residual of 14.7 with 48 responses. The effect size for item 26 was 0.5, indicating a medium effect. These chi square scores, reflected in Table 4.12, suggest that Aboriginal high school students in Manitoba behave in a way that implies that they moderately respect cultural differences. This summation is supported by the fact that three of the five items in value set 2 had "sometimes" as the most frequent response, each of with had chi square scores with strong effect sizes. Although all five items in value set 2 had their most frequently occurring responses as either "sometimes" or "most of the time", each item's response

rates had relatively equal numbers of responses for each response, with more occurrences of the response "sometimes" for all five items.

Table 4.12
Aggregate Chi squares for Value Set 2

	Never	Rarely	Sometimes	Most	All	N	Df	X^2	Effect size
2	25.3	25.3	25.3	25.3	25.3	101	3.0	46.9	0.7
	0	11	37	47	6				
8	25	25	25	25	25	100	3.0	77.1	0.9
	0	5	37	55	3				
14	33.3	33.3	33.3	33.3	33.3	100	2.0	21.4	0.5
	0	12	48	40	0				
20	19.4	19.4	19.4	19.4	19.4	97	4.0	78.9	0.9
	1	19	47	29	1				
26	33.3	33.3	33.3	33.3	33.3	100	2.0	19.8	0.4
	0	13	48	39	0				

Analysis of Likert-Scale Data by Demographic Category

The range of significant chi square scores for item 2 was 7.4 to 35.3; the effect sizes for these significant chi squares ranged from 0.5 to 0.8, indicating that virtually all of the residuals had a strong effect on these chi squares. These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 2 ranged from 20 to 69.

For item 2, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.13. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

For item 8, the next item in value set 2, the range of significant chi squares was 6.5 to 69.9; the effect sizes for these significant chi squares ranged from 0.7 to 1.0, indicating that the high residual responses had a strong effect on their chi squares.

Table 4.13
Highest Residuals for Item 2

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	13.8 (Teacher)	31	Most of the time
Location	9.3(Winnipeg)	19	Most of the time
Population	8.5 (<250)	19	Most of the time
Grade Level	11.5 (S1-S4)	27	Most of the time/Sometimes
% of Aboriginal Population	16 (0-25%)	33	Most of the time

These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 8 ranged from 12 to 69.

For item 8, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.14. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

For item 14, the range of significant chi squares was 6.8 to 28.0; the effect sizes for these significant chi squares ranged from 0.4 to 0.7, indicating that the high residual responses had a mix of medium and strong effects on their chi squares.

These categorized scores were derived using two degrees of freedom, thus requiring a chi square value of at least 5.99 to be considered significant. The frequency of responses for item 14 ranged from 24 to 68.

Table 4.14
Highest Residuals for Item 8

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	21.8 (Teacher)	39	Most of the time
Location	10.5 (Winnipeg)	20	Most of the time
Population	12.5 (<250)	23	Most of the time
Grade Level	15.8 (S1-S4)	31	Most of the time
% of Aboriginal Population	27 (0-25%)	44	Most of the time

For item 14, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *administrator* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.15. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.15
Highest Residuals for Item 14

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	7.7 (Admin)	18	Sometimes
Location	6.3 (South)	16	Sometimes
Population	8.3 (<250)	22	Sometimes
Grade Level	8.7 (S1-S4)	29	Sometimes
% of Aboriginal Population	11.7 (0-25%)	34	Sometimes

The range of significant chi squares for item 20 was 7.8 to 54; the effect sizes for these significant chi squares ranged from 0.5 to 0.9, indicating that the residuals had a

strong effect on their respective chi squares. These categorized scores are derived from degrees of freedom of 2, 3, and 4, thus requiring a chi square value of at least 5.99, 7.81, and 9.49 respectively to be considered significant. The frequency of responses for significant chi square scores in item 20 ranged from 23 to 66.

For item 20, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *250-500* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.16. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.16
Highest Residuals for Item 20

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	19.8 (Teacher)	33	Sometimes
Location	12.4 (Winnipeg)	20	Sometimes
Population	7.8 (250-500)	14	Sometimes
Grade Level	15.2 (S1-S4)	27	Sometimes
% of Aboriginal Population	17.2 (0-25%)	30	Sometimes

For item 26, the range of significant chi squares was 6.2 to 17.6; the effect sizes for these significant chi squares ranged from 0.4 to 0.9, indicating that the significant residual responses had medium and strong effects on their respective chi squares. These categorized scores were derived from two degrees of freedom, thus requiring a chi square value of at least 5.99 to be considered significant. The frequency of responses for significant chi squares in item 26 ranged from 11 to 69.

For item 26, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *501-1000* for the category *population*, *other* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.17. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.17
Highest Residuals for Item 26

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	8 (Teacher)	31	Sometimes
Location	7.3 (South)	17	Sometimes
Population	5.3 (501-1000)	14	Sometimes
Grade Level	6 (Other)	14	Sometimes
% of Aboriginal Population	8.7 (0-25%)	31	Sometimes

Of the 85 categorized items (17 demographic categories for each of the 5) of value set 2, five could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in Table 4.18.

Table 4.18
Items with Constant Variables in Value Set 2

Item	Category	Variable	Response	# of Responses
8	% of Aboriginal Students	51-75%	Sometimes	2
14	% of Aboriginal Students	51-75%	Rarely	2
20	Grade Levels	K-S4	Sometimes	3
20	% of Aboriginal Students	51-75%	Sometimes	2
26	Grade Levels	K-S4	Most of the Time	3

Value Set 2 Summary

In terms of the aggregate chi squares in value set 2, the high chi square scores and residuals for the five significant items suggest that there were responses for each item that were given more frequently than others. Unlike the responses that were acquired for items in value set 1, those in value set two were distributed such that there was more than one significant response for each item. In the case of items 2 and 8, the response rates demonstrated that Aboriginal students in the participants' schools a) acknowledge the existence of cultural differences, and b) use language that is respectful to human diversity. Although the most frequent response to items 2 and 8 were "most of the time," a large number of participants offered the response "sometimes." In the case of items 14, 20, and 26, the high residuals for the response "sometimes" was accompanied by a less frequent, but none the less significant, occurrence of the response "most of the time." In regard to item 14 (acknowledging the existence of culturally diverse perspectives), the chi square score was high due to a high response rate for the response "sometimes," although a comparatively high number of participants responded "most of the time." In terms of its aggregate score, item 20 (celebrating aspects of Aboriginal culture) had "sometimes" as the most frequent response while the response "most of the time" had a high number of responses. Item 26 also had "sometimes" as the most frequent response with the response "most of the time" as a comparatively frequent response. Across all demographic categories, the responses suggested that most Aboriginal students do behave in a way that demonstrates a respect for cultural diversity, however, not with the same assuredness as was found in value set 1. The number of low residuals associated with the responses "never" and "rarely" suggested that Aboriginal students in the participants'

schools may demonstrate respect for cultural differences more frequently than not showing such respect.

In the categorized chi square scores for value set 2, the responses "sometimes" and "most of the time" were most frequent with the former representing the highest residual in items 14, 20, and 26 across all five variables, and the latter representing the highest residual in items 2 and 8. In regard to the variable *grade level* in item 2, the category of *Senior 1-Senior 4* had two responses with the same highest residual for the responses "sometimes" and "most of the time."

As was the case for value set 1, the high residuals that were found in the categorized chi square scores in value set 2 were frequently associated with those demographic categories that had the highest number of participants. In almost all of the items in value set 2, the highest residuals for the variable *role* were from those who were characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the categories *Winnipeg* and *south*. In regard to the variable *population*, the highest residuals occurred for participants whose schools had less than 250 students, with the exception of items 20 and 26, where the highest residuals were associated with participants whose schools had between 250 and 500 students, and schools that had 501 – 1000 students respectively. In regard to the variable *grade level*, the highest residuals belonged to those schools that served students in Senior 1 through Senior 4 with the exception of item 26, where the response "other" was provided. Finally, as was the case in value set 1, the highest residuals in the variable *percentage of Aboriginal population* were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

It may be important to take note of the constant variables that emerged in value set 2. As was the case in value set 1, these constant variables occurred with categories with relatively low numbers of respondents. There were five constant variables that emerged in value set 2, three of which offered the response "sometimes," while one other offered the response "most of the time." It may be worth noting that in item 14 (acknowledging the existence of culturally diverse perspectives), the response "rarely" was offered by those participants whose school had between 51 and 75 percent of Aboriginal students. This occurrence was a significant departure from the common response of "sometimes" and "most of the time" for items in value set 2.

Value Set 3-Freedom

As stated in chapter 2, this study defined *freedom* as the value for basic freedoms, such as freedom of thought, freedom of speech, freedom of religion and freedom of peaceful assembly.

Analysis of Aggregate Likert-Scale Data

The range of scores for the five items was not as varied as the previous two value sets. The range for item 3 covered all five possible responses and the range for items 9, 15, 21, and 27 covered four (2-5 or 1-4).

The mean response range for items included in value set 3 was 2.4- 3.7, with a mean response of 3.3 for the five items. It should be noted that item 27 was one of three items in the study instrument that received an aggregate mean score lower than 3. One standard deviation below and above each item's mean represents a distribution range of at least 1.0 (item 15 had the lowest standard deviation of 0.5). The highest standard deviation amongst the items was .9 in the case of item 3. Table 4.19 presents the frequencies and mean response to each question in value set 3.

Table 4.19
Value Set 3 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
3. Acknowledge the existence of basic freedoms that Canadians enjoy, including freedom of thought, freedom of speech, freedom of religion, and freedom of peaceful assembly.	99	1	5	3.7	.9
9. Acknowledge that there are boundaries involved with ones right to expression (e.g. being sensitive to others).	100	2	5	3.5	.7
15. Demonstrate control over their behaviour in group settings.	101	2	5	3.7	.5
21. Demonstrate respect for the spiritual and/or religious beliefs of others.	95	2	5	3.3	.7
27. Interfere with the basic freedoms of others.	101	1	4	2.3	.6
Overall Mean				3.3	

One-way chi squares were used to analyze aggregate response frequencies for Likert-scale items in value set 3. For the five items of value set 3, there were three degrees of freedom for all except item 3, which had four degrees of freedom. In the case of item 3, the critical chi square value was 9.49 at the .05 level of significance. Items 9, 15, 21, and 27 had a critical chi square value of 7.81 at the .05 level of significance.

All five items in value set 3 had aggregate chi square scores that were significantly higher than their respective critical values. The highest aggregate chi square score was 120.4 for item 15; the lowest aggregate chi square score in value set 3 was 50.1.

In terms of their aggregate frequencies, all five items in value set 2 had multiple categories that showed a standardized residual of at least |2|. Such multiple, significant categories indicated that more than one category was a significant factor in the high chi square scores.

In item 3, the category *most of the time* had the highest residual of 36.2 with 56 responses. The effect size for item 3 was 1.0, indicating a strong effect. In item 9, the category *most of the time* had the highest residual of 28.0 with 53 responses. The effect size for item 9 was 0.8, indicating a strong effect. In item 15, the category *most of the time* had the highest residual of 42.8 with 68 responses. The effect size for item 15 was 1.1, indicating a strong effect. The category *most of the time* had the highest residual of item 21 at 21.3 with 45 responses. The effect size for item 21 was 0.7, indicating a strong effect. In item 27, the category *rarely* had the highest residual of 32.8 with 58 responses. The effect size of item 27 was 0.9, indicating a strong effect. These chi square scores, reflected in Table 4.20, suggest that Aboriginal high school students in Manitoba, for the most part, behave in a way that implies that they value the basic freedoms of other people. This summation is supported by the fact that all five of the items in value set 3 had "most of the time" as the most frequent response, each of with had chi square scores with strong effect sizes; item 27 was a reverse-scored item, for which the frequent response was considered as "most of the time." All five items had the response "sometimes" as their second most frequently occurring response, although the rate of occurrence for this response was low relative to "most of the time."

Table 4.20
Aggregate Chi squares for Value Set 3

Value Set 3

	Never	Rarely	Sometimes	Most	All	N	Df	X^2	Effect size
3	19.8	19.8	19.8	19.8	19.8	99	4.0	90.4	1.0
	1	11	18	56	13				
9	25	25	25	25	25	100	3.0	63.6	0.8
	0	11	34	53	2				
15	25.3	25.3	25.3	25.3	25.3	101	3.0	120.3	1.1
	0	1	31	68	1				
21	23.8	23.8	23.8	23.8	23.8	95	3.0	50.1	0.7
	0	14	35	45	1				
27	25.3	25.3	25.3	25.3	25.3	101	3.0	84.7	0.9
	5	58	36	2	0				

Analysis of Likert-Scale Data by Demographic Category

The range of significant chi squares for item 3 was 12 to 53.8; the effect sizes for these significant chi squares ranged from 0.5 to 1.3, indicating that all of the residuals had a strong effect on these chi squares. These categorized scores were derived from degrees of freedom that varied from 3 to 4, thus requiring a chi square value of at least 7.81 and 9.49 respectively to be considered significant. The frequency of responses for item 3 ranged from 20 to 69.

For item 3, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* and *other* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.21. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.21
Highest Residuals for Item 3

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	22.4 (Teacher)	36	Most of the Time
Location	10.8 (South)	18	Most of the Time
Population	16.5 (<250)	27	Most of the Time
Grade Level	13 (S1-S4/Other)	28/19	Most of the Time
% of Aboriginal Population	22.8 (0-25%)	36	Most of the Time

For item 9, the range of significant chi squares was 6 to 60.1; the effect sizes for these scores ranged from 0.4 to 0.9, indicating that the high residual responses had, for the most part, a strong effect on their chi squares (only one category had effect sizes less than 0.5). These categorized scores were derived from degrees of freedom that varied

from 2 to 3, thus requiring chi square values of at least 5.99 and 7.81 to be considered significant. The frequency of responses for item 9 ranged from 19 to 68.

For item 9, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.22. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.22
Highest Residuals for Item 9

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	14 (Teacher)	31	Most of the Time
Location	7 (Winnipeg)	20	Most of the Time
Population	11.8 (<250)	22	Most of the Time
Grade Level	16.8 (S1-S4)	32	Most of the Time
% of Aboriginal Population	24 (0-25%)	41	Most of the Time

For item 15, the range of significant chi squares was 7.3 to 74.0; the effect sizes for these scores ranged from 0.5 to 1.0, indicating that the high residual responses had, for the most part, a strong effect on their chi squares (only one category had effect sizes less than 0.5). These categorized scores were derived from degrees of freedom that ranged from 1, 2 and 3, thus requiring chi square values of at least 3.84, 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 15 ranged from 24 to 69.

For item 15, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the

five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.23. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.23
Highest Residuals for Item 15

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	26.8 (Teacher)	44	Most of the Time
Location	15 (Winnipeg)	28	Most of the Time
Population	14 (<250)	28	Most of the Time
Grade Level	24.5 (S1-S4)	40	Most of the Time
% of Aboriginal Population	29.3 (0-25%)	52	Most of the Time

The range of significant chi square scores for item 21 was 8.8 to 42.9; the effect sizes for these scores ranged from 0.5 to 1.0, indicating that all residuals had a strong effect on their respective chi square scores. These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 21 ranged from 26 to 69.

For item 21, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.24. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.24
Highest Residuals for Item 21

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	11.8 (Teacher)	28	Most of the Time
Location	7.7 (South)	17	Most of the Time
Population	11.5 (<250)	21	Most of the Time
Grade Level	10.3 (S1-S4)	25	Most of the Time
% of Aboriginal Population	16.5 (0-25%)	32	Most of the Time

For item 27, the range of significant chi square scores was 7.2 to 60.8; the effect sizes for these scores ranged from 0.6 to 1.0, indicating that all of the significant residual responses had strong effects on their respective chi square scores. These categorized scores were derived from degrees of freedom that varied between 1, 2 and 3, thus requiring a chi square value of at least 3.84, 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 27 ranged from 20 to 69.

For item 27, a reverse-scored item, the response *rarely* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.25. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Of the 85 categorized items (17 demographic categories for each of the 5 items) of value set 3, five could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in table 4.26.

Table 4.25
Highest Residuals for Item 27

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	20.8 (Teacher)	38	Rarely
Location	10 (Winnipeg)	23	Rarely
Population	13.5 (<250)	24	Rarely
Grade Level	21.5 (S1-S4)	37	Rarely
% of Aboriginal Population	25 (0-25%)	42	Rarely

Table 4.26
Items with Constant Variables in Value Set 3

Item	Category	Variable	Response	# of Responses
9	% of Aboriginal Students	51-75%	Rarely	2
15	Student Population	>1000	Most of the Time	5
15	% of Aboriginal Students	51-75%	Sometimes	2
27	Grade Levels	K-S4	Rarely	3
27	% of Aboriginal Students	51-75%	Sometimes	2

Value Set 3 Summary

In regard to the aggregate chi squares in value set 3, the high chi square scores and residuals for the five significant items emerged amongst a wider distribution of significant responses than that of the previous two value sets: each item has showing four significantly high residuals and all but one item having more than more than one high residual that was the result of a high number of responses. In items 3, 9, 15, and 21, the response "most of the time" had the highest response frequencies, with the response "sometimes" being the second highest response for each. In the case of items 27, the high residual and response rate was associated with the response "rarely." Across all demographic categories, the responses suggest that most Aboriginal students do behave in a way that is congruent with the outcomes associated with the value for freedom.

Compared to the previous two value sets, the five items of value set 3 were responded to in relatively homogenous manner.

In the categorized chi square scores for value set 3, the response "most of the time" had the highest residuals in items 3, 9, 15, and 21 across all five variables. In regard to item 27, the response "rarely" had the highest residual in all five variables. As alluded to earlier, item 27, interference with the basic freedoms of others, was a "reversed-scored" item, thus suggesting that Aboriginal students in the participants' schools rarely behave in a such a way.

As was the case in the previous 2 value sets, the high residuals that are found in the categorized chi square scores in value set 3 are frequently associated with those demographic categories that have the highest number of participants. In almost all of the items in value set 3, the highest residuals for the variable *role* were from those who were characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the categories *Winnipeg* and *south*. In regard to the variable *population*, the highest residuals occurred for participants whose schools had less than 250 students in all five items. In regard to the variable *grade level*, the highest residuals belonged to those that served students in Senior 1 through Senior 4 with the exception of item 3, where the response "other" had an identical residual. Finally, as was the case in value set 1, the highest residuals in the variable *percentage of Aboriginal population* were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

It may be important to take note of the constant variables that emerged in value set 3. As was the case in the previous two value sets, these constant variables occurred with categories with relatively low numbers of respondents. There were five constant

variables that emerged in value set 3. It may be worth noting that in item 9 (acknowledging the boundaries involved with ones right to expression) and item 27 (interference with the basic freedoms of others), the responses "rarely" and "sometimes" respectively were offered by those participants whose school has a percentage of Aboriginal students between 51 and 75 percent. This occurrence was a significant departure from the frequent response of "most of the time" for these two items. In item 15 (demonstrating control over behaviour in group settings), the response "sometimes" was offered by those participants whose school has a percentage of Aboriginal students between 51 and 75 percent. Again, this occurrence was a significant departure from the frequent response of "most of the time" for this item.

Value Set 4-Peace

As stated in chapter 2, this study defined *peace* as the value for a non-violent society.

Analysis of Aggregate Likert-Scale Data

The range of scores for items 4, 10, and 16 covered four of the five possible responses, each having a minimum score of two and a maximum score of five. The range of scores for items 22 and 28 covered all five possible responses. The mean response range for items included in value set 4 was 3.4-3.7, with a mean response of 3.6 for the 5 items. One standard deviation below and above each item mean represented a distribution of at least 1.2, item 16 having the lowest standard deviation with 0.6. The highest standard deviation amongst the items in value set 4 was .8 in the case of item 28.

Table 4.27 presents the frequencies and mean response to each question in value set 4. One-way chi squares were used to analyze aggregate response frequencies for

Likert-scale items in value set 4. For the five items of value set 4, the degrees of freedom varied from three for items 4, 10, and 16, to five for items 22 and 28.

Table 4.27
Value Set 4 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
4. Do not engage in fighting.	99	2	5	3.5	.7
10. Do not engage in bullying.	100	2	5	3.4	.7
16. Do not engage in violent behaviour.	100	2	5	3.7	.6
22. Acknowledge the utility of a safe learning environment.	101	1	5	3.7	.7
28. Acknowledge the negative impacts that violence can have in the school.	98	1	5	3.4	.8
Overall Mean				3.6	

This variance in the degrees of freedom means that the critical values for significance ranged from 5.99 to 9.49 at the .05 level of significance.

The three items that had three degrees of freedom in value set 4, items 4, 10, and 16, had chi square scores of 53.4, 58.7, and 107.8 respectively; all three scores were significantly higher than the critical 5.99 significance value. The two items that had four degrees of freedom, items 22 and 28, had chi square scores that were significantly higher than their designated critical value at 147.7 and 81.9 respectively.

In terms of their aggregate frequencies, all five items in value set 4 had multiple categories showing a standardized residual of at least |2|. Such multiple, significant categories indicated that more than one category was a significant factor in the high chi square scores.

In item 4, the category *most of the time* had the highest residual of 25.3 with 50 responses. The effect size of item 4 was 0.7, indicating a strong effect. In item 10, the category *most of the time* had the highest residual of 27.0 with 52 responses. The effect

size for item 10 was 0.8, indicating a strong effect. In item 16, the category *most of the time* had a residual of 43.0 with 68 responses. The effect size for item 16 was 1.0, indicating a strong effect. In item 22, the category *most of the time* had a residual of 45.8 with 66 responses. The effect size for item 22 was 1.2, indicating a strong effect. Item 28, the category *most of the time* had the highest residual of 27.4 with 47 responses. The effect size for item 28 was 0.9, indicating a strong effect. These chi square scores, reflected in Table 4.28, suggest that Aboriginal high school students in Manitoba, for the most part, behave in a way that implies that they value a non-violent society. This summation is supported by the fact that all five of the items in value set 4 had "most of the time" as the most frequent response, each of with had chi square scores with strong effect sizes. All five items had the response "sometimes" as their second most frequently occurring response, although the rate of occurrence for this response was low relative to the response "most of the time."

Table 4.28
Aggregate Chi squares for Value Set 4

	Never	Rarely	Sometimes	Most	All	N	Df	X^2	Effect size
4	24.8 / 0	24.8 / 9	24.8 / 34	24.8 / 50	24.8 / 6	99	3.0	53.4	0.7
10	25 / 0	25 / 13	25 / 33	25 / 52	25 / 2	100	3.0	58.6	0.8
16	25 / 0	25 / 4	25 / 23	25 / 68	25 / 5	100	3.0	107.8	1.0
22	20.2 / 0	20.2 / 5	20.2 / 25	20.2 / 66	20.2 / 4	101	4.0	147.7	1.2
28	19.6 / 1	19.6 / 12	19.6 / 34	19.6 / 47	19.6 / 4	98	4.0	81.9	0.9

Analysis of Likert-Scale Data by Demographic Category

The range of significant chi square scores for item 4 was 13.4 to 70.5; the effect sizes for these significant chi square scores ranged from 0.6 to 0.9, indicating that all of the residuals had a strong effect on these chi squares. These categorized scores were derived from degrees of freedom that varied between 2 and 3, thus requiring a chi square

value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 4 ranged from 24 to 69.

For item 4, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.29. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.29
Highest Residuals for Item 4

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	14 (Teacher)	31	Most of the Time
Location	10 (South)	17	Most of the Time
Population	11.8 (<250)	22	Most of the Time
Grade Level	13 (S1-S4)	28	Most of the Time
% of Aboriginal Population	19.3 (0-25%)	36	Most of the Time

For item 10, the range of significant chi square scores was 8.3 to 51.9; the effect sizes for these scores ranged from 0.5 to 0.9, indicating that the high residual responses had, for the most part, a strong effect on their chi square scores (only one category had an effect size higher than 0.5). These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 10 ranged from 24 to 68.

For item 10, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the

five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.30. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.30
Highest Residuals for Item 10

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	15 (Teacher)	32	Most of the Time
Location	8.3 (Winnipeg)	21	Most of the Time
Population	11.8 (<250)	22	Most of the Time
Grade Level	15.8 (S1-S4)	31	Most of the Time
% of Aboriginal Population	22.3 (0-25%)	39	Most of the Time

For item 16, the range of significant chi square scores was 9.8 to 91.0; the effect sizes for these scores ranged from 0.6 to 1.2, indicating that the high residual responses had a strong effect on their chi square scores. These categorized scores were derived from degrees of freedom that varied between 1, 2, and 3, thus requiring a chi square value of at least 3.84, 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 16 ranged from 20 to 68.

For item 16, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.31. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.31
Highest Residuals for Item 16

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	26 (Teacher)	43	Most of the Time
Location	14.5 (Winnipeg)	24	Most of the Time
Population	16.8 (<250)	27	Most of the Time
Grade Level	21.8 (S1-S4)	37	Most of the Time
% of Aboriginal Population	33.3 (0-25%)	50	Most of the Time

The range of significant chi square scores for item 22 was 6 to 113.9; the effect sizes for these scores ranged from 0.5 to 1.3, indicating that all of the residuals had a strong effect on their respective chi square scores. These categorized scores were derived from degrees of freedom that varied between 1, 2, 3, and 4, thus requiring a chi square value of at least 3.84, 5.99. 7.81, and 9.49 respectively to be considered significant. The frequency of responses for significant chi squares in item 22 ranged from 11 to 69.

For item 22, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.32. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

For item 28, the range of significant chi square scores was 8.7 to 67.5; the effect sizes for these scores ranged from 0.5 to 1.0, indicating that all of the significant residual responses had strong effects on their respective chi square scores. These categorized scores were derived from degrees of freedom that varied between 2, 3, and 4, thus

requiring a chi square value of at least 5.99, 7.81, and 9.49 respectively to be considered significant.

Table 4.32
Highest Residuals for Item 22

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	27.2 (Teacher)	41	Most of the Time
Location	13.2 (Winnipeg)	21	Most of the Time
Population	19.5 (<250)	30	Most of the Time
Grade Level	26.6 (S1-S4)	39	Most of the Time
% of Aboriginal Population	34.4 (0-25%)	48	Most of the Time

The frequency of responses for significant chi squares in item 28 ranged from 22 to 67.

For item 28, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.33. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.33
Highest Residuals for Item 28

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	15.6 (Teacher)	29	Most of the Time
Location	10.4 (Winnipeg)	18	Most of the Time
Population	10 (<250)	20	Most of the Time
Grade Level	19.8 (S1-S4)	32	Most of the Time
% of Aboriginal Population	20.8 (0-25%)	34	Most of the Time

Of the 85 categorized items (17 demographic categories for each of the 5) of value set 4, 5 could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in table 4.34.

Table 4.34
Items with Constant Variables in Value Set 4

Item	Category	Variable	Response	# of Responses
4	% of Aboriginal Students	51-75%	Sometimes	2
10	% of Aboriginal Students	51-75%	Rarely	2
22	Grade Levels	K-S4	Most of the Time	3
28	Student Population	>1000	Most of the Time	4
28	% of Aboriginal Students	51-75%	Rarely	2

Value Set 4 Summary

Value set 4 represents the most homogenous response sets compared to the other three value sets. The high chi square scores and residuals for the five significant items suggested that participants have very similar experiences regarding how Aboriginal students in their schools demonstrate behaviour that is congruent with the value for peace. In regard to the aggregate chi square scores for value set 4, all five items had "most of the time" as their most frequent response. Also, all five items had the response "sometimes" as the second most frequent response. Although the degrees of freedom associated with these items, three for items 4, 10, and 16 and four for items 22 and 28, represented the widest distribution of all six value sets, the frequency of scores in the responses "never," "rarely," and "all of the time" was comparatively low. The low frequency for these three responses resulted in very high residuals for the responses "most of the time" and "sometimes."

In the categorized chi square scores for value set 4, the response "most of the time" had the highest residual in items 4, 10, 16, 22, and 28 across all five variables.

Unlike the previous three value sets, there were not other responses that had corresponding high residuals.

As was the case in the previous three value sets, the high residuals that were found in the categorized chi square scores in value set 4 were frequently associated with those demographic categories that had the highest number of participants. In almost all of the items in value set 4, the highest residuals for the variable *role* were from those who characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the category *Winnipeg* with the exception of item 4, where the highest residual was associated with the category *south*. In regard to the variable *population*, the highest residuals occurred for participants whose schools had less than 250 students. In regard to the variable *grade level*, the highest residuals belonged to those that served students in Senior 1 through Senior 4. Finally, the highest residuals in the variable *percentage of Aboriginal population* were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

In regard to the aggregate and categorized chi square scores for items in value set 4, the most definitive response throughout all demographic categories to questions related to the value for peace have shown that Aboriginal students in the participants' schools behave in a way that was congruent with the value of peace.

It may be important to take note of the constant variables that emerged in value set 4. These constant variables occurred in categories with relatively low numbers of participants. There were five constant variables that emerged in value set 4, two of which offered the response "most of the time." The other three constant variables were found in the demographic category associated with those participants whose school has a percentage of Aboriginal students between 51 and 75 percent. The responses associated

with those constant variables were "sometimes" for item 4 and "rarely" for items 10 and 28. Again, this occurrence was a significant departure from the common response of "most of the time" for items in value set 4.

Value Set 5-Law and Order

As stated in chapter 2, this study defined *law and order* as the value for democratic decision making and the "rule of law."

Analysis of Aggregate Likert-Scale Data

The range of scores for each item varied from 2 to 5 for items 5, 17, and 29, 2 to 4 for item 11, and 1 to 4 in the case of item 23.

The mean response range for items included in value set 5 was 2.9-3.8, with a mean response of 3.4 for all five items. As was the case in value set 3, one of the mean responses for one of the items was less than 3; that mean response being 2.9 for item 11. One standard deviation below and above each item's mean represents a distribution of at least 1.2; item 11 had the lowest standard deviation with 0.6. The highest standard deviation amongst the items in value set 5 was .7 in the case of item 29. Table 4.35 presents the frequencies and mean response to each question in value set 5.

One way chi squares were used to analyze aggregate response frequencies for Likert-scale items in value set 5. For the five items of value set 5, the degrees of freedom varied from two for item 11 to three for items 5, 17, 23, and 29. This variance in the degrees of freedom means that the critical values for significance ranged from 5.99 to 7.81 at the .05 level of significance.

The item that had two degrees of freedom in value set 5, item 11, had an aggregate chi square score of 49.0: this score is significantly higher that the critical 5.99 significance value.

Table 4.35
Value Set 5 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
5. Acknowledge the existence of classroom and school rules.	100	2	5	3.8	.6
11. Violate classroom and school rules.	100	2	4	2.9	.6
17. Acknowledge the existence of laws that are relevant to them and their community.	99	2	5	3.6	.6
23. Acknowledge how laws can benefit their community.	97	1	4	3.4	.7
29. Acknowledge the role that democratic decision making has in the creation and maintenance of law.	96	2	5	3.3	.7
Overall Mean				3.4	

The four items that had three degrees of freedom, items 5, 17, 23, and 29, also had chi square scores that were higher than their designated critical value at 98.2 92.3, 71.5, and 44.9 respectively.

In terms of their aggregate frequencies, all five items in value set 5 had multiple categories showing a standardized residual of at least |2|. There multiple, significant categories indicated that more than one category was a significant factor in the high chi square scores.

In item 5, the category *most of the time* had the highest residual of 40.0 with 65 responses. The effect size for item 5 was 1.0, indicating a strong effect. In item 11, the category *sometimes* had the highest residual of 32.7 with 66 responses. The effect size for item 11 was 0.7, indicating a strong effect. In item 17, the category *most of the time* had the highest residual of 37.3 with 62 responses. The effect size for item 17 was 1.0, indicating a strong effect. In item 23, the category *most of the time* had the highest residual of 30.8 with 55 responses. The effect size for item 23 was 0.9, indicating a

strong effect. In item 29, the category *most of the time* had the highest residual of 17.0 with 41 responses; the category *sometimes* also had a high residual of 14.0 with 38 responses. The effect size for item 29 was 0.7, indicating a strong effect. These chi square scores, reflected in Table 4.36, suggest that Aboriginal high school students in Manitoba behave in a way that implies that they have a moderate value for democratic decision making and the "rule of law." This summation is supported by the fact that four of the five items in value set 5 had "most of the time" as the most frequent response, each of with had chi square scores with strong effect sizes, while ; item 11 was a reverse-scored item, for which the frequent response was considered as "sometimes."

Table 4.36
Aggregate Chi squares for Value Set 5

	Never	Rarely	Sometimes	Most	All	N	Df	X^2	Effect size
5	25	25	25	25	25	100	3.0	98.2	1.0
	0	2	26	65	7				
11	33	33	33	33	33	100	2.0	49.0	0.7
	0	21	66	13	0				
17	24.8	24.8	24.8	24.8	24.8	99	3.0	92.3	1.0
	0	7	29	62	1				
23	24.3	24.3	24.3	24.3	24.3	97	3.0	71.5	0.9
	1	10	31	55	0				
29	24	24	24	24	24	96	3.0	44.9	0.7
	0	16	38	41	1				

Analysis of Likert-Scale Data by Demographic Category

The range of significant chi square scores for item 5 was 4.5 to 63.8; the effect sizes for these significant chi square scores ranged from 0.6 to 1.3 indicating that all of the residuals had a strong effect on these chi squares. These categorized scores are derived from degrees of freedom that varied between 1, 2, and 3, thus requiring chi square values of at least 3.84, 5.99, and 7.81 respectively to be considered significant. The frequency of responses for item 5 ranged from 11 to 69.

For item 5, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the

five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.37. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.37
Highest Residuals for Item 5

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	23 (Teacher)	40	Most of the Time
Location	15.3 (Winnipeg)	25	Most of the Time
Population	14.8 (<250)	25	Most of the Time
Grade Level	25.8 (S1-S4)	41	Most of the Time
% of Aboriginal Population	27.3 (0-25%)	50	Most of the Time

For item 11, the range of significant chi square scores was 6 to 36.6; the effect sizes for these scores ranged from 0.6 to 1.0, indicating that the high residual responses had a strong effect on their chi square scores. These categorized scores were derived from two degrees of freedom in each chi square, thus requiring a chi square value of at least 5.99 to be considered significant. The frequency of responses for item 11 ranged from 11 to 68.

For item 11, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *250-500* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.38. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.38
Highest Residuals for Item 11

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	23.3 (Teacher)	46	Sometimes
Location	12.3 (Winnipeg)	25	Sometimes
Population	12 (250-500)	21	Sometimes
Grade Level	21.7 (S1-S4)	42	Sometimes
% of Aboriginal Population	20.7 (0-25%)	43	Sometimes

For item 17, the range of significant chi square scores was 6 to 91.7; the effect sizes for these scores ranged from 0.5 to 1.2, indicating that the high residual responses had a strong effect on their chi square scores. These categorized scores were derived from degrees of freedom that varied from 1, 2, and 3, thus requiring chi square values of at least 3.84, 5.99, and 7.81 to be considered significant. The frequency of responses for item 11 ranged from 24 to 68.

For item 17, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.39. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

The range of significant chi square scores for item 23 was 8.3 to 80.7; the effect sizes for these scores ranged from 0.6 to 1.1, indicating that the high residual responses had a strong effect on their chi square scores. These categorized scores were derived from degrees of freedom that varied from two to three, thus requiring a chi square value

of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 23 ranged from 22 to 66.

Table 4.39
Highest Residuals for Item 17

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	23 (Teacher)	40	Most of the Time
Location	11.3 (Winnipeg)	24	Most of the Time
Population	12.8 (<250)	23	Most of the Time
Grade Level	21.8 (S1-S4)	37	Most of the Time
% of Aboriginal Population	32.5 (0-25%)	49	Most of the Time

For item 23, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.40. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.40
Highest Residuals for Item 23

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	17.5 (Teacher)	34	Most of the Time
Location	12.5 (Winnipeg)	22	Most of the Time
Population	9 (<250)	22	Most of the Time
Grade Level	17.8 (S1-S4)	33	Most of the Time
% of Aboriginal Population	29 (0-25%)	45	Most of the Time

In item 29, the range of significant chi square scores was 7.5 to 40.0; the effect sizes for these scores ranged from 0.5 to 0.8, indicating that all of the significant residual responses had strong effects on their respective chi square scores. These categorized

scores were derived from degrees of freedom that ranged from 2 to 3, thus requiring a chi square value of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 29 ranged from 26 to 67.

For item 29, the responses *sometimes* and *most of the time* were the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.41. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.41
Highest Residuals for Item 29

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	11.3 (Teacher)	28	Sometimes
Location	5.3 (South)	12	Most of the Time
Population	7 (<250)	17	Sometimes/Most of the Time
Grade Level	13 (S1-S4)	28	Sometimes
% of Aboriginal Population	15.3(0-25%)	31	Most of the Time

Of the 85 categorized items (17 demographic categories for each of the 5) of value set 5, two could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in Table 4.42.

Table 4.42
Items with Constant Variables in Value Set 5

Item	Category	Variable	Response	# of Responses
5	% of Aboriginal Students	51-75%	Sometimes	2
23	% of Aboriginal Students	51-75%	Rarely	2

Value Set 5 Summary

In regard to the aggregate chi squares in value set 5, the high chi square scores and residuals for the five significant items emerged amongst a narrower distribution of significant responses than that of the previous four value sets: each item showed only one significantly high residual and none of the five items had more than three degrees of freedom; item 11 showed only two degrees of freedom. In items 5, 17, 23, and 29, the response "most of the time" had the highest response frequencies, with the response "sometimes" being the second highest response for each. In the case of item 11, the high response rate was associated with the response "sometimes," with the response "rarely" being the second most frequent response. Across all demographic categories, the responses suggest that most Aboriginal students frequently behave in a way that is congruent with the outcomes associated with the value for law and order.

In the categorized chi square scores for value set 5, the responses "most of the time" had the highest residuals in items 5, 17, and 23 across all five variables. In item 29, the responses "most of the time" and "sometimes" were both associated with equally high residuals, and in the case of the variable *population*, both responses had identically high residual. In regard to item 11, the response "sometimes" had the highest residual in all five variables.

As was the case in previous value sets, the high residuals that were found in the categorized chi square scores in value set 5 were frequently associated with those demographic categories that had the highest number of participants. In all of the items in value set 5, the highest residuals for the variable *role* were from those who characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the categories *Winnipeg* and *south*. In regard to the variable *population*, the highest residuals

occurred for participants whose schools had less than 250 students as well as those schools that had between 250 and 500 students. In regard to the variable *grade level*, the highest residuals belonged to those that served students in Senior 1 through Senior 4. The highest residuals in the variable *percentage of Aboriginal population* were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

As was the case in previous value sets, value set 5 provided constant variables; in this case two. There were two constant variables that emerged in value set 5. It may be worth noting that in item 5 (acknowledging the existence of classroom and school rules) and item 23 (acknowledging how laws can benefit their community), the responses "sometimes" and "rarely" respectively were offered by those participants whose school had 51 and 75 percent of Aboriginal students. This occurrence was a departure from the frequent response of "most of the time" for these two items.

Value Set 6-Environmental Stewardship

As stated in chapter 2, this study defines *environmental stewardship* as the value for establishing and maintaining a suitable, ecologically sound environment for present and future generations.

Analysis of Aggregate Likert-Scale Data

The range of scores for each item varied from 1 to 4 for items 12 and 24, 2-5 for items 6 and 18, and 1-5 for item 30.

The mean response range for items included in value set 6 was 2.9-3.6, with a mean response of 3.6 for these 5 items. One standard deviation below and above each item's mean represents a distribution of at least 1.3; item 6 had the lowest standard deviation with 0.7. The highest standard deviation amongst the items in value set 6 was

.8 for item 30. Table 4.43 presents the frequencies and mean response to each question in value set 6.

Table 4.43
Value Set 6 Response Frequencies

Item – In your school, there is evidence that Aboriginal students...	N	Minimum	Maximum	Mean	Std. Deviation
6. Make use of garbage and recycling receptacles.	97	2	5	3.6	.7
12. Acknowledge the possible impact that miss-managed refuse can have on the environment.	93	1	4	2.9	.8
18. Acknowledge the importance of an ecologically sound environment.	96	2	5	3.2	.8
24. Acknowledge their personal responsibilities toward environmental stewardship.	95	1	4	3.0	.8
30. Acknowledge the impact that environmental harm can have upon animal and plant life.	94	1	5	3.2	.8
Overall Mean				3.2	

One-way chi squares were used to analyze aggregate response frequencies for Likert-scale items in value set 6. For the five items of value set 6, the degrees of freedom varied between three for items 6, 12, 18, and 24, and four for item 30. This variance in the degrees of freedom means that the critical values for significance ranged from 7.81 to 9.49 at the .05 level of significance.

The four items that had three degrees of freedom in value set 6, items 6, 12, 18, and 24, had chi square scores of 80.7, 40.1, 39.6, and 36.4 respectively; all four chi square scores were significantly higher that their respective critical value for significance. The item that had four degrees of freedom, item 30, also had a chi square score of 72.6, significantly higher than its designated critical value for significance.

In terms of their aggregate frequencies, all five items in value set 6 had multiple categories showing a standardized residual of at least |2|. Such multiple, significant categories indicated that more than one category was a significant factor in the high chi square scores.

In item 6, the category *most of the time* had the highest residual of 33.8 with 58 responses. The effect size for item 6 was 0.9, indicating a strong effect. In item 12, the category *sometimes* had the highest residual of 21.8 with 45 responses. The effect size for item 12 was 0.7, indicating a strong effect. In item 18, the category *sometimes* had the highest residual of 18.0 with 42 responses. The effect size for item 18 was 0.6, indicating a strong effect. In item 24, the category *sometimes* had the highest residual of 19.3 with 43 responses. The effect size for item 24 was 0.6, indicating a strong effect. In item 30, the category *sometimes* had the highest residual of 26.2 with 45 responses. The effect size for item 30 was 0.9, indicating a strong effect. These chi square scores, reflected in Table 4.44, suggest that Aboriginal high school students in Manitoba sometimes have difficulty behaving in a way that implies that they value the establishment and maintenance of a suitable, ecologically sound environment. This summation is supported by the fact that four of the five of the items in value set 6 had "sometimes" as the most frequent response, each of with had chi square scores with strong effect sizes. One of the five items had "rarely" as the second most frequent response while four of the five items had more three responses with relatively high residuals and response rates in the excess of 15.

The range of significant chi square scores for item 6 was 7.1 to 67.4; the effect sizes for these significant chi square scores ranged from 0.5 to 1.0, indicating that, for the

most part, all of the residuals had a strong effect on these chi squares (only one chi square had an effect size less than 0.5).

Table 4.44
Aggregate Chi squares for Value Set 6

	Never	Rarely	Sometimes	Most	All	N	Df	X^2	Effect size
6	24.3 / 0	24.3 / 6	24.3 / 30	24.3 / 58	24.3 / 3	97	3.0	80.7	0.9
12	23.3 / 2	23.3 / 25	23.3 / 45	23.3 / 21	23.3 / 0	93	3.0	40.1	0.7
18	24 / 0	24 / 20	24 / 42	24 / 33	24 / 1	96	3.0	39.6	0.6
24	23.8 / 2	23.8 / 22	23.8 / 43	23.8 / 28	23.8 / 0	95	3.0	36.4	0.6
30	18.8 / 1	18.8 / 16	18.8 / 45	18.8 / 29	18.8 / 3	94	4.0	72.6	0.9

Analysis of Likert-Scale Data by Demographic Category

These categorized scores were derived from degrees of freedom that varied between 2 and 3, thus requiring chi square values of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 6 ranged from 20 to 67.

For item 6, the response *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.45. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.45
Highest Residuals for Item 6

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	23.3 (Teacher)	40	Most of the Time
Location	12.3 (Winnipeg)	21	Most of the Time
Population	10.8 (<250)	21	Most of the Time
Grade Level	22.5 (S1-S4)	37	Most of the Time
% of Aboriginal Population	26.8 (0-25%)	43	Most of the Time

For item 12, the range of significant chi square scores was 9.1 to 28.6; the effect sizes for these score scores ranged from 0.5 to 1.0, indicating that the high residual responses had a strong effect on their chi squares. These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring chi square values of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for item 12 ranged from 12 to 64.

For item 12, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.46. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.46
Highest Residuals for Item 12

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	15 (Teacher)	31	Sometimes
Location	12 (South)	19	Sometimes
Population	11 (<250)	21	Sometimes
Grade Level	11.3 (S1-S4)	25	Sometimes
% of Aboriginal Population	11.8 (0-25%)	27	Sometimes

For item 18, the range of significant chi square scores was 6 to 32.2; the effect sizes for these scores ranged from 0.5 to 0.7, indicating that, for the most part, the high residual responses had a strong effect on their chi square scores (only one chi square had an effect size less than 0.5). These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring chi square values of at least 5.99 and 7.81

to be considered significant. The frequency of responses for item 18 ranged from 12 to 65.

For item 18, the responses *sometimes* and *most of the time* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.47. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.47
Highest Residuals for Item 18

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	11.8 (Teacher)	28	Sometimes
Location	7 (Winnipeg)	16	Most of the Time
Population	7.8(<250)	18	Sometimes
Grade Level	10.8 (S1-S4)	25	Sometimes
% of Aboriginal Population	13.3 (0-25%)	29	Sometimes

The range of significant chi square scores for item 24 was 6 to 27.7; the effect sizes for these scores ranged from 0.6 to 0.8, indicating that the high residual responses had a strong effect on their chi square scores. These categorized scores were derived from degrees of freedom that varied from 2 to 3, thus requiring chi square values of at least 5.99 and 7.81 respectively to be considered significant. The frequency of responses for significant chi squares in item 24 ranged from 12 to 66.

For item 24, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *south* for the

category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.48. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.48
Highest Residuals for Item 24

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	13.5 (Teacher)	30	Sometimes
Location	7.8 (South)	15	Sometimes
Population	12(<250)	22	Sometimes
Grade Level	9.5 (S1-S4)	24	Sometimes
% of Aboriginal Population	12.5 (0-25%)	28	Sometimes

In item 30, the range of significant chi square scores was 6.2 to 46.8; the effect sizes for these scores ranged from 0.5 to 0.9, indicating that, for the most part, the significant residual responses had strong effects on their respective chi square scores (only one chi square had an effect size less than 0.5). These categorized scores were derived from degrees of freedom that varied from 2, 3, and 4, thus requiring chi square values of at least 5.99, 7.81, and 9.49 respectively to be considered significant. The frequency of responses for significant chi squares in item 30 ranged from 10 to 65.

For item 30, the response *sometimes* was the most frequent of the five responses amongst the study demographic variables. The highest residuals amongst the five categories were associated with the variables *teacher* for the category *role*, *Winnipeg* for the category *location*, *<250* for the category *population*, *9-S4* for the category *grade level*, and *0-25%* for the category *percentage of Aboriginal population*. The residuals for the most frequent responses are found in Table 4.49. The complete list of categorized chi squares and categorized residuals can be found in appendices I and J.

Table 4.49
Highest Residuals for Item 30

Demographic Category	Residual (Variable)	Total Responses	Type of Response
Role	17 (Teacher)	30	Sometimes
Location	8 (Winnipeg)	15	Sometimes
Population	9.8(<250)	20	Sometimes
Grade Level	14.6 (S1-S4)	26	Sometimes
% of Aboriginal Population	16.8 (0-25%)	29	Sometimes

Of the 85 categorized items (17 demographic categories for each of the 5) of value set 6, two could not have chi square tests run on them because all of the responding participants provided the same response. These responses are reflected in table 4.50.

Table 4.50
Items with Constant Variables in Value Set 6

Item	Category	Variable	Response	# of Responses
12	Grade Level	K-S4	Sometimes	3
24	% of Aboriginal Students	51-75%	Rarely	2

Value Set 6 Summary

In regard to the aggregate chi squares in value set 6, the high chi square scores and residuals for the five significant items emerged amongst a distribution of significant responses comparable to the wide distribution found in value set 4: each item showed at least two significantly high residuals and all five items had at least three degrees of freedom; item 30 showed four degrees of freedom, the maximum that can be had for an item. In items 12, 18, 24, and 30, the response "sometimes" had the highest response frequencies, with the response "most of the time" being the second highest response in items 18, 24, and 30. In the case of item 12, the second most frequent response was "rarely." In the case of item 6, the response with the highest frequency was "most of the time," with the response "sometimes" being the second most frequent response. Across all demographic categories, the responses suggested that most Aboriginal students

sometimes behave in a way that is congruent with the outcomes associated with the value for environmental stewardship.

In the categorized chi square scores for value set 6, the response "sometimes" had the highest residuals in items 12, 24, and 30 across all five variables; the response "most of the time" had the highest residuals in item 6 across all five variables. In item 18, all of the demographic variables had the response "sometimes" associated with their highest residual with the exception of the variable *location*, where the response "most of the time" was associated with the variable's highest residual.

As was the case in previous value sets, the high residuals that were found in the categorized chi square scores in value set 6 were frequently associated with those demographic categories that have the highest number of participants. In all of the items in value set 5, the highest residuals for the variable *role* were from those who were characterized as teachers. In regard to the variable *location*, the highest residuals occurred in the categories *Winnipeg* and *south*. In regard to the variable *population*, the highest residuals occurred for participants whose schools had less than 250 students. In regard to the variable *grade level*, the highest residuals belonged to those that served students in Senior 1 through Senior 4. The highest residuals in the variable *percentage of Aboriginal population* were associated with participants whose schools Aboriginal population comprised 25% of the total school population or less.

As was the case in previous value sets, value set 6 provided constant variables; in this case two. It may be worth noting that in item 24 (acknowledging personal responsibilities toward environmental stewardship), the response "rarely" was offered by those participants whose school has a percentage of Aboriginal students between 51 and

75 percent. This occurrence is a departure from the frequent response of "sometimes" for this item.

A one-way ANOVA was performed with the Likert-scale data to determine differences between the study's two types of participants: principals and teachers. The degree of freedom (df) between groups for each item was 1 and the df within groups were between 90 and 98 inclusive. At the .05 level of confidence, the critical F values for the within groups df of 90 and 91 was 3.9 as well as for those dfs of 92 to 98. This ANOVA revealed two significant differences between the responses of principals and teachers to the 30 Likert-scale items: item 4 (Aboriginal students do not engage in fighting) and item 16 (Aboriginal students do not engage in violent behaviour). The F scores for these two items were 7.0 and 4.85 for item 4 and item 16 respectively. Both of these items were contained in value set 4 titled *peace*, which was defined in chapter 2 as the value for democratic decision making and the rule of law. These two items had corresponding strong effect sizes in regard to their chi square scores; the most frequently occurring response for both items was "most of the time" for both principals and teachers.

The variances found in these two items between principals and teachers may be attributed to the fact that a higher percentage of teachers provided the responses "rarely" and "sometimes" to these two items. Principals had very few responses for these two items other than the response "most of the time"; the most frequent response for both items amongst both principals and teachers. Both teachers and principals had few "all of the time" responses for these two items. The F scores for this ANOVA show that the null hypothesis for these two items can be rejected; collectively, teachers provided a wider distribution of responses for items 4 and 16 than principals. The ANOVA scores for each

Likert-scale item related to the categories *principal* and *teacher* can be found in appendix K.

Qualitative Data

The study had two means of acquiring qualitative data. First, the survey contained open-ended questions that followed the Likert-scale items. Secondly, the researcher conducted interviews with three participants.

Open-Ended Questions from Survey

There were five open-ended questions on the study's instrument:

1. How would you define citizenship?
2. How might citizenship education programming in your school be improved?
3. What, if any, are the positive aspects regarding citizenship in your school?
4. What, if any, are the negative aspects regarding citizenship education in your school?
5. Any further comments?

The open-ended survey items that use these questions were conducted to address the first and third research questions presented in chapter 1.

This analysis will be conducted such that the responses were analyzed for themes using the constant comparative method.

Analysis of responses for themes

Question #1 – How would you define citizenship?

A number of themes emerged from the analysis of responses to the first open-ended question *how would you define citizenship?* The most frequently occurring theme amongst the responses was that of *community*. Although not addressed in the goals of research for this study, the concept was frequently referred to as an important element of the participants' conception of citizenship. For the most part, the term *community* was

used to communicate a desire or need for students to establish and/or maintain a role in the school or local community. One participant wrote:

> In a legal sense, it (citizenship) is the designation that endows certain rights such as voting or being a member of government. In a broader sense, it is the set of responsibilities we have to educate ourselves about current events and become involved in our communities, large or small.

The participants who referred to *community* in this way frequently alluded to the social roles that accompany being part of a community. As another participant wrote: "(Citizenship involves) doing things for community and not always being rewarded." Another participant stated that citizenship involves "playing your role as a member of your community…caring, sharing and following your rights and responsibilities as set out in that community." Although roles and responsibilities represent another frequently occurring theme that emerged from these responses, it was important to note that the evidence suggested that the participants value the social responsibilities necessary to the establishment and maintenance of an effective community.

The responses that referred to community most frequently referred to it as that which could exist and/or be developed outside of school, although many did refer to a desire or need to build and/or maintain community within the school. As one participant wrote:

> Citizenship means building a community within your classroom and school…a community where each student feels as though they belong and have an important role to play in the learning process. It means learning how to work with others collaboratively to solve problems.

Roles and responsibilities, as alluded to earlier, was a frequently referred to theme that emerged from the first open-ended question. Although it was referred to in relation to the theme of *community*, the theme of *roles and responsibilities* was most frequently referred to as a necessary element of citizenship. These responses suggested that, in

order to be a good citizen (sometimes stated as one who practices good citizenship), one must accept and exercise his or her role and requisite responsibilities. As one participant stated, "Citizenship is a state of legally belonging to your country. It is a legal relationship, but there are duties and responsibilities that come along with citizenship."

These requisite roles and responsibilities were not always specified in the responses. However, some participants offered insights into what these roles and responsibilities may be, similar to one participant who wrote, "Being responsible, caring, and aware of others and the environment around you. Respecting people, places, things, and the environment. Doing your part to make a difference."

The responses that alluded to the theme of *roles and responsibilities* frequently noted that such roles and responsibilities are essentially connected to the relationships that one shares with other citizens. Although the theme *social relationships* was a frequently occurring theme itself, this theme was sometimes cited as a responsibility. One participant stated that citizenship involves "recognizing and acting on your rights and responsibilities as a Canadian…respect for others and helping others," a sentiment echoed by another who stated that "Citizenship involves being respectful of relationships between people, environment and community."

Social relationships, the relations that an individual can have with fellow citizens and/or peers, was another frequently occurring theme in this set of responses. This theme was usually cited as a social imperative necessary for being a citizen, the rational being that effective relationships amongst citizens will aide in the development and/or maintenance of an effective community or society. As one participant wrote:

> [Citizenship means] to belong to a group, have an understanding of (the) guidelines to make groups and people in the group safe and secure…to belong

> and serve the needs of groups so one can be taken care of…respect for self and others…to be a good person [respectful and have integrity].

This sentiment provides an example of what the participants believed should occur in such social relationships. Many participants mentioned that social relationships should be characterized by benevolent qualities such as respect and integrity. Another participant wrote, "[Citizenship involves] being a productive, participating member of society who respects others…this incorporates: independence, pride, respect, confidence, achievement, (and) work ethic."

The theme of social relationships overlapped a number of other themes that emerged from the analysis of question #1. In other words, responses that spoke to the importance of establishing and/or maintaining effective social relations with other citizens sometimes stated such importance in relation to collaboration, social betterment, national allegiance, environmental stewardship, and political participation (to name a few). For example, one participant stated their definition of citizenship as, "Being a respectful member in society and being actively involved in helping others benefit and understand good living."

The theme of *societal betterment*, the establishment and maintenance of desired, if often unspecified, institutional attributes that will benefit those in that society, was a theme that emerged frequently in the analysis of question #1. Many of the participants who offered responses that spoke to the issue of societal betterment did not clarify what constituted societal betterment; many merely stated that societal betterment was a desirable product of good citizenship. As one participant wrote, citizenship is when one "effectively contributes to one's society." There were other participants who commented on what constitutes societal betterment. One participant noted that what is required in

society is safety and stewardship, "[Citizenship requires] the appreciation of what is needed to ensure a safe and vibrant society, and (a citizens should) become involved to work toward protecting it."

Others noted that society would benefit from appropriate behaviour, following social norms, and from individuals who have a sense of belonging. Societal betterment was also frequently characterized by the degree to which one's fellow citizens could enjoy better lives. One participant wrote that citizenship consisted of "working individually and collectively to improve life for everyone," while another wrote that citizenship involves "active participation in society for the betterment of others."

The theme of *national allegiance* was another emergent theme cited by many as an element of citizenship. National allegiance, which can be regarded as the loyalty, fidelity, or devotion that is owed to the state in which one lives, was characterized in numerous ways. Many participants spoke of national allegiance as one's participation in democracy. As one respondent wrote:

> Citizenship is a state of legally belonging to your country. It is a legal relationship, but there are duties and responsibilities that come along with citizenship. There responsibilities are unwritten and often people choose to ignore the role they play within a nation.

This participant's response is one of a few throughout the open-ended responses that spoke to the issue of apathy on the part of students and citizens.

There were a number of responses that emphasized the importance of maintaining a set of shared values and/or beliefs, characteristics that may constitute a form of connection with one's country. As one participant reported, "The active promotion of a common set of values and beliefs for all people of a country…a status that implies basic

political and social attachment to a country. It involves rights, duties toward their community."

These values and/or beliefs seemed to be similar to another emergent theme, *collaboration*, the act of working jointly with others to realize a common goal or address a common interest. This similarity was manifest in the way some participants focused on why students were working together. To put it another way, participants stated that students collectively understood why they were working together toward a shared goal, and that these students valued such a goal. As one participant wrote, their classroom was "...a community where each student feels as though they belong and have an important role to play in the learning process...it mean learning how to work with others collaboratively to solve problems." The sentiment was echoed by another participant who stated that citizenship is an "understanding that society is a collective and that as citizens we have to think beyond ourselves." It may be useful to note that collaboration was discussed with an emphasis on teamwork outside one's immediate peer group; such collaboration should be taking place with, potentially, all members of the school environment. One participant stated that citizenship involved "participating in a social group larger than one's own peer group." Another participant echoed this sentiment by stating that citizenship is "a collective 'team work' approach to solving problems and organizing our day to day life." Collaboration was a frequently emerging theme in all of the open-ended responses.

There were three further themes that emerged from the question #1 responses that could be regarded as significant because of their frequency. *Environmental imperatives* emerged as a theme frequently as a means for offering an example of how a good citizen would behave toward elements of his/her community. In a number of responses,

participants would cite that citizenship involves being responsible and/or respectful toward such things as the environment. For example, one participant stated that citizenship involved "stewardship of people, rights, and environment."

Acceptance/acknowledgement of laws was a theme that focused on how citizenship involves understanding and observing the laws that apply to a citizen. A number of participants cited that observing law was a principal element of citizenship. One participant wrote:

> Citizenship involves the acceptance of the laws of a nation that permit its inhabitants to live their lives to the fullest in a secure, safe environment. It further implies acceptance of all individuals as equal with respect to dignity, and fundamental principles of humanity, despite wealth and social strata, gender, age, and race.

Some participants stated that observing/abiding by the laws of a society was part of an exchange where such a law abiding citizen is due the protection and services of his/her state in return. It may be useful to note that some participants appeared to use the word "rules" in place of the word "laws" throughout the open-ended responses.

Political participation was another theme that emerged and could be regarded as significant because of its frequency. For the most part, this theme emerged when participants discussed the importance of democracy and participative elements of citizenship such as the right to vote. One participant provided a response that enveloped much of what was said on the subject, "[Citizenship is] the ability for individuals to participate as active and responsible members of society. Members should be active and responsible politically and culturally; also have knowledge about values and social rights." Other participants were specific about what the responsibilities of a politically active citizen were: voting and making oneself heard were two examples. Political participation was a theme that emerged in other open-ended questions.

There were 17 themes that emerged from the analysis of open-ended question #1. The nine emergent themes that have been focused on represent those themes that were cited frequently amongst the participants' responses. The eight themes that had no more than four citations for any one theme. Those themes were:

- Social norms (the desire to conform to the society's standards for behaviour),
- Collective beliefs and values (the promotion of society's beliefs and values),
- Belonging (the desire for students to feel as though they are part of their community),
- Equality (the value to be treated equally amongst one's fellow citizens),
- Diversity (the desire for students to experience and tolerate a multicultural milieu),
- Membership in an ethnic/cultural group (the importance of being a part of an ethnic, religious, or cultural group),
- Protection (the importance of receiving protection from the state in exchange for one's allegiance), and
- School specific imperatives (responses that eluded to school improvement).

The responses to this open-ended question #1 suggested that the concept of citizenship constitutes a number of principal elements. The responding participants provided responses related to the 17 identified themes, including frequently emerging themes such as acknowledgment of one's rights, roles, and responsibilities, developing and maintaining community, effective relationships, national allegiance, social betterment, and environmental stewardship. Very few participants offered what could be characterized as a comprehensive definition that encompassed many or all of the themes that emerged from the responses to this question. Of the 17 themes that were identified, nine had been evident in a large number of participants' responses. Those responses to question #1 that offered evidence of multiple themes did so in a limited fashion; only offering information that alluded to one other theme. The divergent responses to question #1 suggested that there are a multitude of different conceptions of citizenship amongst the study participants.

Question #2 – How might citizenship education programming in your school be improved?

This question was intended to acquire data to respond to research questions 1 and 3. A number of themes emerged from the second open-ended question. The most frequently occurring theme from these responses was the theme of *curricular outcomes and educational programming*, a theme that described responses that included desires for curricular improvement, curricular amendments, curricular implementation, or changes/improvements to academic programming in the school.

Many participants spoke of curricular outcomes and educational programming by stating a desire for the creation or improvement of courses that deal with citizenship education. Some participants simply stated that citizenship courses need to be introduced, while others were rather specific about what such a course might look like. As one participant wrote that citizenship education programming would be improved with, "Increased education regarding current issues affecting Canadians [poverty, welfare, addictions] and how Canadians can help to improve the situation." A number of participants' responses were similar in that they expressed a desire for subject matter that would raise awareness of issues such as multiculturalism, social harmony, and rights/responsibilities (to name a few).

Some of the responses to this question suggested that many of the participants felt that leadership was an important element of citizenship. A number of responses cited the existence, or desire for, leadership courses. One participant wrote that citizenship education programming would be improved "through student civic leadership," while another participant wrote "we could have more leadership development courses." Although the only data from these responses that spoke to the connection between

leadership and citizenship development was that many participants felt that the responsibilities gained and exercised through leadership courses/activities would be beneficial to citizenship development. However, one participant responded to the first question "*how would you define citizenship?"* by commenting on citizenship, "Citizenship and leadership go hand in hand. Citizenship involves being respectful of relationships between people, environment, and community. Citizenship implies taking responsibility for voting and otherwise having a voice in how government runs."

A number of participants commented and/or expressed concern regarding the manner in which citizenship education was delivered in their school. In doing so, these participants alluded to the notion that citizenship education was not a subject that was best delivered solely through the establishment of an academic course. In other words, citizenship education was a subject that requires implementation across numerous school activities and classes. As one participant wrote, "All courses could include outcomes related to good citizenship. Teachers could collaborate on cross-curricular events/activities that celebrate good citizenship…field trips that introduce students to unfamiliar aspects of good citizenship."

The notion that citizenship education requires implementation in a form that transcends academic course work was rationalized by a number of participants who suggested that students would benefit from seeing how teachers/adults model good citizenship. As one participant stated it is "difficult to do and follow the guidelines of most curricula…[citizenship] can be taught by example through teaching stuff rather than direct instruction." Another participant felt that, "Citizenship is not the sole responsibility of the school, nor should it be. Citizenship is best learned through modeling rather than something that becomes notation in a book to be discarded."

The role of teacher as role model emerged on a number of occasions throughout the open-ended responses. There were numerous participants who noted the importance of citizenship education programming that takes place outside the realm of the academic course by focusing on practical experience. For some participants, citizenship programming can involve allowing students the opportunity to practice the skills of good citizenship in practical situations. One participant asserted, "more practical experience is needed…field trips, mock elections, and volunteerism."

A second theme that emerged from the responses was that of *extra-curricular activities*; those school-based or community activities that were not associated with in-class academic programming but have some educational relevance. Many of the responses to question #2 that contained this theme showed some overlap with the notion of practical experience discussed earlier. The activities that were cited in these responses included such things as field trips, sporting events, and student organizations. For those schools that do not have citizenship-specific courses, these activities offer some opportunity to take part in functions that involve the skills of citizenship, as one participant wrote, "No course is organized for citizenship. However, classroom interaction and school sports, as well as special events are organized to demonstrate appropriate qualities that should be developed." Another participant reported a similar sentiment by asserting that "We don't have formal citizenship programming. Our school encourages senior high students to participate in sports, student government, and school planning, at all levels."

As the last quote indicated, students in that participant's school were encouraged to take part in the planning process. This practice was related to the next theme of *student involvement*, referring to the manner in which students take part in academic and

extra-curricular activities in the school. Some participants stated that allowing students to have some voice in aspects of school operation may allow students to experience responsibility and the results of their responsible decision making. One participant, who appeared to be talking about these aspects of independence, stated:

> Accountability, [is] taking responsibility for one's actions. Self-reliance/ independence...the school will be working towards this next year with the introduction of the advisory groups. This will provide the opportunity to address issues related to careers, portfolios, etc, which are steps towards becoming a productive individual/citizen.

Numerous participants noted that connections can be made between portions of the curriculum and citizenship development, alluding to the possibility that citizenship development can take place while addressing other portions of the curriculum. Social Studies was the most frequently cited portion of the school curriculum that participants felt could be integrated with citizenship education. History, Art, Drama, English language arts were some of the other subject areas cited as appropriate for integration with citizenship education. One participant wrote about student involvement expressing a desire for "more school/student involvement with community government, local government." Another participant felt that citizenship can be fostered through student involvement, and it should be "embedded in daily school life [with the] involvement of students [and]in program development," while another felt that improvement would be experienced by "allowing for more opportunities for students to participate in activities that show what citizenship is like." There was not much variance in the sort of response that alluded to the importance of student involvement, with a notable emphasis on how student involvement would allow students to become more familiar with practical, real-life aspects of citizenship.

The theme of *teacher initiative and involvement* emerged in a number of the participant responses. This theme referred to the manner in which teachers/staff initiate and/or implement academic programming and/or extra-curricular programming that is relevant to their students' citizenship development. Although not occurring as frequently as participants' other responses to this question, there were those who felt it was important for teachers to frequently encourage students in the area of citizenship development. Similar to how some participants focused on the importance of teachers serving as role models, some respondents raised these concerns but also noted that in order for citizenship development to be successful across numerous subject areas and school activities, teachers have to take the initiative in order to make it happen. As one participant wrote:

> There is always room for more lessons in the area of citizenship. Usually it is the humanities instructors who focus on this area, but if all of us teachers include and expect respect, as well as an increased level of responsibility for their actions, the message will more likely get through to all kids.

There were nine themes that emerged from the analysis of open-ended question #2. The four emergent themes that have been focused on represent those themes that were cited frequently amongst the participants' responses. The five themes that were not elaborated on had no more than four citations for any one theme. Those themes were:

- Lack of citizenship education (Participants who stated that such a program does not exist in their school),
- Amendments to school policy (the desire for the school or the school division to codify the need for citizenship development in their respective policies),
- Parental involvement (the desire for parents to become more involved in their children's development as citizens),
- Community (The desire to develop community inside and/or outside of the school), and
- Recognition of success (the desire for school staff to recognize the efforts and successes of their students).

The responses to open-ended question #2, improvement of citizenship education in the participants' schools, were slightly more consistent than was the case for question #1. The responding participants provided responses related to nine identified themes, including frequently occurring themes such as development and implementation of curriculum and educational programming, extra-curricular activities, and the aforementioned greater student initiative. Of those nine identified themes, three had been evident in a large number of participants' responses. As was the case for question #1, very few participant responses offered information that eluded to more than one theme. The responses to question #2 suggested that improvement of citizenship education programs in Manitoba schools can take place through program development and implementation as well as through developing a student body that takes some ownership of the process.

Question #3 – What, if any, are the positive aspects regarding citizenship education in your school?

The third open-ended question was intended to acquire data to respond to research questions 1 and 3. A number of themes emerged from this question. The most frequently occurring theme from these responses was *student conduct and development*, which is the manner in which students behave with respect to citizenship and how that behaviour represents progress in the area of citizenship. Numerous participants wrote that positive student conduct and development related to citizenship development was manifest in how those students demonstrated the skills related to citizenship. Some participants noted that the programming and activities that exist in their school has had a positive influence on how their students exhibit skills that are commensurate with good citizenship. As one participant wrote, "Students are accepting generally of individual differences. Through

geography, Canadian history and ELA topics, students learn about citizenship." Other participants emphasized that desired student deportment related to the skills of citizenship was due to the harmonious atmosphere at the school and the efforts on the part of staff to facilitate such an atmosphere. Participants who cited this relationship frequently used words such as "we" and/or "us" to describe those who aided in the development of a school environment that was conducive to citizenship development. For example, one participant wrote:

> We have active citizens at our school. Students are involved in a variety of programs that demonstrate citizenship. Some examples include an environmental program, a group dedicated towards promoting student voice, and a human rights group. We have many athletic teams as well; this demonstrates students taking an active role in recreation...citizenship is inclusive.

Other participants, sharing the belief that school staff have a strong influence on the development of students in the area of citizenship, also stated that the circumstances in which their students operate is a factor in student progress in the area of citizenship development. For example, school characteristics such as harmony, shared beliefs, and positive work ethics were believed to be positive factors in citizenship development. One participant offered a relatively detailed response to question #3 that spoke to these issues:

> Citizenship is modeled in this school by adults and by the vast majority of students. It is further developed through positive reinforcement and the celebration of diversity among unity. This school and these students have had the benefit of interaction with students of varied cultural heritages from Aboriginal to European, as well as foreign exchange students from Europe, Asia, and Central and South America. A sense of collegiality and community is fostered because ultimately, citizenship is something that must be embraced by the individual.

The discussion of teacher influence on student conduct and development has some overlap with the theme of *staff conduct*. This theme, which was regarded as the manner in which school staff addressed their duties and students with respect to

citizenship education, emerged from the responses to question #3 as a positive aspect of citizenship education in the participants' schools.

There was a frequently occurring sentiment of equality in numerous participants' responses, usually by stating that all students are treated in a certain way. A number of participants provided responses such as "we try to treat everybody equally" or "all students are treated with respect." Although such responses were, arguably, not comprehensive, they did provide evidence of the existence of efforts on the part of staff to aide in student development in the area of citizenship. Other participants were more specific regarding how school teachers address students in a uniform fashion. One participant wrote, "Our school has a zero-tolerance policy towards bullying and violence. All students are treated with respect. We are not afraid to hold high standards regarding behaviour."

Even when not emphasizing equality of treatment, participants asserted that their schools frequently encouraged citizenship development through behaviour that models good citizenship. One participant, in stating that "we are accepting of differences, we give citizenship awards, we teach with the 'positive' as our focus when dealing with problems," demonstrated a reoccurring notion of teachers acting as a collective towards the goal of citizenship development. One participant touched on the notion of consistency while discussing how teachers address students, "We convey a consistent message of respect within our school by having a dialogue with our students in forums of general assembly, newsletters, daily announcements, or having teachers discuss issues with students."

A further aspect of staff conduct that appeared in a number of responses to this question was the provision of a safe environment for students. A number of participants

stated desire for, or the existence of, a safe learning environment. Some participants noted that, in addition to having a safe school environment, it was also important for students to feel safe and secure. As one participant pointed out:

> Students feel safe in a welcoming environment…it fosters a sense of belonging. All students are celebrated for their achievements, whatever they may be. School attempts to meet the needs of all students, particularly those who have felt less than appreciated or successful in the past.

Participants also felt that there were other aspects of their citizenship education program that were positive. *Academic programming*, the existence, quantity and quality of appropriate curricular implementation of subject-specific courses in regard to citizenship education, emerged as a frequently positive aspect of citizenship education for numerous participants. A number of participants referred to "credits," otherwise referred to as courses or academic subjects that yielded a number of credits upon completion. The responses to this question that were related to academic programming cited the existence of, and value for, such things as volunteer credits, leadership credits, and the community service credit (to name a few). There was some evidence that these "credits" were not required courses. For example, one participant wrote that "our school offers an elective course on leadership." Many respondents noted a desire to develop courses that were specific to citizenship education, it may be reasonable to infer that citizenship was not part of a required course for many of the students in this study.

Numerous participants, in highlighting the positive aspects of citizenship education in their school, asserted that citizenship education was taking place in other academic courses. Similar to what was previously referred to as integration between subjects in a previous question, participants stated that aspects of citizenship development were being fostered while addressing other subjects. One participant wrote, "In history,

(the students are) learning about past societies, their failures and success. In English, (the students are) learning about present day contributions of different ethnic groups. In science, (they are) learning about environmental stewardship." This quote makes reference to another aspect of academic programming that was cited by many of the participants throughout the open-ended responses in this study. The issue of environmental stewardship was referred to in many responses as an important part of their schools' science programming. One participant wrote that their school had "science programs (that) reinforce taking care of the environment for future generations." As will be discussed later, environmental stewardship was the most frequently occurring theme in this study's open-ended responses.

The theme of *extra-curricular activities*, those school-based or community activities that were not associated with in-class academic programming but had some educational relevance, was cited frequently by participants as a positive aspect of citizenship education. The participants who responded to this question cited extra-curricular activities that took place in the school as well as outside of the school. Participants who cited school-based extra-curricular activities listed such activities as leadership activities, diversity committees, philanthropy clubs, native student committees, and environmental groups (to name a few). Some participants felt that such activities provided opportunities for collaboration, leadership, practical experience in decision making and problem solving, and volunteering. Through participation in extra-curricular activities, some participants noted that students themselves had the potential to become role-models to other students. One participant stated that "student recognition awards are given to students who participate in extra-curricular and school activities" while another

participant stated that there is “ample opportunities (for citizenship development) through extra-curricular activities.”

Out-of-school activities, those activities that occur in the community, were cited as possible ways to engage in extra-curricular programs that were beneficial to citizenship development. Activities such as rubbish clean up, volunteering, and participation in sports were cited. As one participant stated, “some classes participate in exchanges with the local seniors drop-in centre,” while another stated that there is “student involvement in community activities.”

Numerous participants made mention of a few extra-curricular activities that were to the benefit of their students; they noted that their school takes part in foreign exchange programs. According to one participant, such programs offer students the unique opportunity to immerse themselves into the customs and heritage of another country and culture. Other participants noted that there were extra-curricular activities that were specific to Aboriginal culture; activities that allowed students the opportunity to collaborate and/or learn through Aboriginal customs and traditions. As one participant stated, “Aboriginal student groups...all students are welcome to events such as sweats, medicine wheel teachings, dream catchers, etc. We receive funding for Aboriginal students.” Although there were few responses that cited extra-curricular activities that were specific to Aboriginal traditions and/or customs, the responses that were collected offered similar reference to spiritual practices.

There were eight themes that emerged from the analysis of open-ended question #3. The five emergent themes that have been focused on represent those themes that were cited frequently amongst the participants’ responses. The three themes that were

not elaborated on had no more than nine citations for any one theme. Those themes were:

- Institutional policies (the appreciation for how school and/or school division policies encourage citizenship development),
- Diversity (the appreciation of how diversity exists and/or is acknowledged or celebrated by members of the school community), and
- Community involvement (the appreciation for how the local community has influenced student development).

The responses to open-ended question #3, regarding the positive aspects of citizenship education in the participants' schools, represents perhaps the most consistent set of responses of all five open-ended questions in the survey. This is so because there were eight identified themes, five of which could be regarded as occurring frequently through the set of responses. Also, there were more multi-themed responses in this response set than in all of the five questions. The responses to question #3 suggested, among other things, that positive aspects of citizenship education in Manitoba high schools were related to student and staff conduct and various forms of effective school programming and extra-curricular activities.

Question #4 – What, if any, are the negative aspects regarding citizenship education in your school?

The fourth open-ended question was intended to acquire data to respond to research questions 1 and 3. Unlike the first three open-ended questions in the survey, this question did not yield a set of themes whose items were cited by many participants; only a small number of the themes were referred to in a significant number of participant responses. Perhaps as a result of this occurrence, there emerged a larger number of themes that may have as few as one occurrence in the responses. There were a small number of themes that emerged from this question which seemed to be referred to in the responses. The most frequently occurring theme from these responses was *curriculum/*

programming issues, which refers to the problems that exist, or have the potential to exist, for citizenship education as an academic subject.

For many participants, this theme emerged while citing problems related to curriculum and its implementation. Throughout the open-ended responses, a number of participants stated that citizenship education represented a portion of the Social Studies curriculum. In spite of its existence as a curricular subject, numerous participants' responses suggested that citizenship education was treated as a peripheral and may not always be addressed. One participant insinuated that citizenship is an "add-on" to the curriculum, while others gave responses that echoed this sentiment, as another participant claimed "it is not acknowledged as a goal," while another wrote, "there's no official focus on it as a priority." Fortunately, for some schools, citizenship education may be occurring in spite of this lack of "official" emphasis, albeit through informal staff modeling and the existence of effective school community. As one participant asserted, "In spite of the fact that we don't specifically address citizenship education in our school, our students by and large are respectful, caring and involved members of society."

Contrary to what was stated in this quote, there were some responses to question #4 that suggested that there were issues related to lack of interests and/or initiative on the part of school staff to deal with citizenship development: issues that may result in a lack of opportunity for such development to take place. These issues were related to the theme of *staff/institutional issues*. This theme referred to the inability to appropriately enact programming or activities that encourage citizenship development. This theme also referred to the desire for staff commitment towards enacting programming or activities that encouraged citizenship development. A small number of respondents cited issues related to teacher apathy, suggesting that more should be done rather than pointing out

deficits or deficiencies in teacher conduct. As one participant suggested, "Citizenship is a long-term commitment which requires a consistent message for an extended period of time. This commitment to make people accountable for their actions (positive or negative) has got to be implemented throughout the building."

Other participants used words like "we" to refer to the people responsible for doing more in the area of student citizenship development. It may be inferred that those participants were referring to teachers, as many offered responses such as "we should do more with respect to citizenship education" and "we need to do more directly." Although such responses were, arguably, not very specific, they did identify who was responsible for taking initiative with respect to program development. Other participants were more comprehensive in their responses related to what teachers should be doing. One participant, touching upon the issue of teachers modelling skills of citizenship, wrote: "We must all 'practice what we preach' and 'walk the walk' daily; citizenship is an ongoing part of every curriculum, not one in particular."

There was some evidence in the responses to this question that in spite of staff/school efforts, not all students benefit from citizenship education in the same way. A number of participants stated that a negative aspect of citizenship education in their school was that some students are "left behind." One participant stated, "we do not reach every student," while another wrote that there were "students (who don't want) to participate in activities." Another participant elaborated on the problems associated with some students, "It is difficult to target specific students who are "disconnected" from school and community and could benefit from citizenship education."

The issue of students who were "disconnected," those students who had academic and/or issues that prevented them from developing in a way that was consistent with

citizenship, represented another theme that emerged from the responses to this question. *Student understanding of citizenship*, the lack of understanding and/or familiarity that students may experience with citizenship skills and/or values, emerged as a negative aspect of citizenship education for numerous participants. Most of the responses provided related to this theme appeared to constitute explanations for why students had difficulty in demonstrating the skills necessary for citizenship. The disconnectedness that was discussed earlier appears to refer to the discontinuity that exists between student behaviour and school/teacher expectations. One participant simply wrote, "...students do not follow the expectations of the staff," while other participants offered some indication of what those expectations may be, as another participant stated, "We need to improve on the connection, or lack of connection, students feel to their community and to their country." Another participant had a response that illuminated what was expected of students, "Some students do not demonstrate acceptance to those who are from different cultures. This could be improved." One particular response touched upon expectations that did not refer to curricular outcomes, but rather to the students' ability to acquire and demonstrate the skills of citizenship; "Not all students have the maturity/life experiences or ability to follow through and behave in a way that demonstrates respect and responsibility."

The responses that lent to the emergence of this theme illuminated the issue of student behaviour and how that behaviour was inconsistent with teacher and school expectations. As some of these responses indicated, students are judged on their proficiency in the area of citizenship based on aspects of their social behaviour (as opposed to their academic behaviour).

One manifestation of the student behaviour/teacher expectation relationship was cited a few times and may merit attention. The theme of *acknowledgement of diversity*, referring to the phenomenon of students who do not understand and/or acknowledge diversity, was cited frequently by participants as a negative aspect of citizenship development in their school. There was some evidence in the responses to suggested that students were not exposed to diversity in school, and consequently do not acquire the ability to acknowledge it. One participant cited that "the non-Aboriginal and Aboriginal students avoid each other in a social way," one of a small number of responses that illuminated such a peer group "clique" in schools. According to other participants, diversity was not understood or appreciated by students due (at least in part) to a lack of diversity in their school; one participant wrote that his/her school had a "homogenous school population with very little diversity."

Related to the issues of diversity cited by the respondents was the issue of tolerance. A number of responses suggested that students do not always demonstrate skills related to tolerance or acceptance of other races and/or cultures. One participant wrote that their school needs "more work on the tolerance piece," while another pointed out that "some students...do not demonstrate acceptance of those who are from different cultures." A number of participants cited the existence of racial bullying, a characteristic that may be regarded as a manifestation of student indifference to diversity.

There were 15 themes that emerged from the analysis of open-ended question #4. The four emergent themes that have been focused on represent those themes that were cited frequently by the respondents. The 11 themes that were not elaborated on had no more than three citations for any one theme. Those themes were:

- Inconsistency in the application of rules (the concern regarding how staff enforce rules for some but not others),
- Bullying (the concern for how some students "bully" others),
- Racism (the concern for how some students behave in a racist manner towards others),
- Lack of community support or involvement (the concern for how the local community and parents do not make a greater effort to be involved in school activities related to citizenship development),
- Community (the concern for building community in the school),
- Staff acknowledgement (the concern for how school staff do not acknowledge the efforts and/or the successes of students),
- Student involvement (the concern for the lack of student involvement in school activities),
- Respect (the concern for the lack of respect students show in school for others, property, and the environment),
- Problems at home (the concern for family and socio-economic issues at home),
- Student socialization (the concern for how some students don't socialize with others; sometime along racial lines), and
- School population (the concern for what a homogenous student population may have on citizenship development).

The responses to this open-ended question #4, regarding the negative aspects of citizenship education in the participants' schools, were inconsistent in relation to those responses for the previous three questions. The responding participants provided responses related to 16 identified themes; however, there was only one theme that could be regarded as one that emerged frequently throughout the responses, that theme being problems associated with curriculum development and implementation. There were a small number of instances where a response contained evidence of more than one theme, but these instances were limited. The divergent responses to question #4 suggested that there was no uniformity in the challenges that different Manitoba high schools experience in regard to their respective citizenship education programmes.

Question #5 – Any further comments?

The fifth open-ended question was intended to allow participants to provide any further information or to elaborate regarding any thoughts that may have been generated

as a result of completing the instrument. The researcher hoped that any information gained from these responses may help to address this study's research questions. Because question #5 did not pose a specific question for participants to respond to, a wide variety of responses was expected. As this was the case for this question, ten themes emerged, many of which were found as a result of a small number of responses.

A number of participants used question #5 as an opportunity to point out that the Aboriginal students with whom they work show promise in the area of citizenship development. This promise seemed to be characterized by how well some participants believe their Aboriginal students treated their peers and their teachers. As one participant wrote:

> In my personal dealings with the Aboriginal students, I have found them to be quite respectful and quiet upon arriving in our school. They give the speaker a great deal of respect and rarely interrupt as this is part of their culture...oral traditions have a different standard of behaviour and so upon meeting them, I too try to respect their needs and ask them what I can do for them to make their school years successful.

This sentiment was echoed by another participant who stated that he/she had the opportunity to re-acquaint themselves with former Aboriginal students as adults and observed that these adults demonstrated skills of good citizenship:

> I often see them later in the community and they are still successful albeit in a different manner than I might have expected. I celebrate their success and hope they do find a greater way to contribute and to find their soul's purpose.

A number of the responses to this question showed evidence that suggested a value that school staff have for the cultural distinctiveness that Aboriginal students bring to their school. The presence of such cultural characteristics and perspectives has given some teachers cause to explore these characteristics and perspectives in their classrooms. For some Aboriginal students, this is an opportunity to re-acquaint themselves with

cultural practices that they would not otherwise have the opportunity to explore. For some non-Aboriginal students, it is an opportunity to learn about them.

> I also conduct drumming circles in my school and offer an advanced meditation class which is based upon Native American beliefs, myths, and principles. Any student can attend this class and given that our school is represented by many different cultures, classes like this one open many doors towards cultural understanding and acceptance.

Perhaps most important regarding the existence of these cultural characteristics and practices is the opportunity for teachers to allow Aboriginal students to become more "at home" in the classroom by knowing that aspects of their racial and cultural background matters to others. One participant stated, "In order to make these students feel more accepted at our school, activities and cultural experiences have been greatly promoted. Our teacher population is very sensitive to this fact and are highly inclusive as well."

Two more themes that emerged from numerous responses focused on more problematic aspects of citizenship development and may merit commentary. *Community support*, the degree to which students' parents and community members aid in the development of effective citizens, was cited by a number of participants. There were some participants who referred to a lack of family support in some situations. One participant noted, "We are trying to help the Aboriginal students at school, but often there is little support from home," while another participant asserted, "Citizenship education is taught by the community and the people that a student is associated with. Leading by example is the best education in this field."

There were a small number of participants who mentioned the issue of Aboriginal students and violence. Participants were not particularly specific about this subject, but references to violent behaviour, self-control, and bullying were cited as problems for

some Aboriginal students. One participant noted that these issues are "areas that pose a challenge to more Aboriginal students than non-Aboriginal students...I don't know why." Another participant noted that "some might have done an underage criminal activity or two." One participant noted that Aboriginal students, like many young people, experiment, and that there may be more to this than race."

There were 10 themes that emerged from the analysis of open-ended question #5. The five emergent themes that have been focused on represent those themes that were cited frequently amongst the participants' responses. The themes that were not elaborated on had no more than one citation. Those themes were:

- Administrative coordination (school authorities need to organize initiatives related to citizenship education),
- Curricular development (the curriculum needs to be better developed and delivered),
- Declaration of status (there may be more Aboriginal students in schools due to the fact that in order to be declared Aboriginal, you must declare so),
- Academic assistance (Aboriginal students sometimes require extra academic assistance), and
- Exercising patience (Aboriginal success may not be immediate).

The responses to this open-ended question #5 did not establish any significant themes; however, they did yield a number of revealing insights that have been noted in this section. The responses did provide information on the positive and negative behaviours, as well as the administrative issues that are related to program development, implementation, and delivery. These types of responses received for this question did appear to focus on negative behaviours; responses that were acquired from schools with high percentages of Aboriginal students. This development was similar to that found in the quantitative data where participants from schools with higher percentages of Aboriginal students frequently offered responses that suggested that there was a lack of a construct in relation to those questions.

Qualitative Data from Interviews

The open-ended interviews revealed a number of insights regarding citizenship education as an academic area as well as Aboriginal citizenship in Manitoba's high schools. The questions used in this study's individual interviews were designed to probe the participants' knowledge and experience regarding citizenship education and Aboriginal citizenship development (see Appendix F). The following section will be composed of three subsections, one for each of the three participants that were interviewed. Names contained in the following sections are pseudonyms.

"Cory"

"Cory" is a high school counsellor who has been working in a Manitoba school division for six years. Prior to being a school counsellor, Cory was a physical education teacher who worked closely with many school activities, including those related to sports and student governance. Cory also has experience working with curricular development at the provincial level.

In discussing the concept of citizenship education, Cory emphasized the importance of academic and non-academic activities that can encourage citizenship education to be delivered in a more effective manner. Cory illustrated this notion by comparing where citizenship education exists in the school curriculum, and where she feels it actually takes place in the school:

> I would say that most of citizenship education takes place outside of the Social Studies curriculum, and lots of the work that is done to give students an opportunity to be good citizens is done through extra-curricular activities and other subject areas. Some of it is done through the Social Studies curriculum, but not solely through that.

Throughout some portions of the interview, Cory's discussion suggested two principal insights. Firstly, Social Studies as a specific course in the high school, is not the only one

where citizenship education can take place. Secondly, although the curricular outcomes associated with citizenship education are contained in Manitoba's Social Studies curriculum, citizenship education requires a practical component that is not readily available through normal classroom work alone. As was the case with all three of the interviewees in this study, Cory felt that extra-curricular activities were a potentially important component to citizenship education. When asked what sort of extra-curricular activities may be suitable for citizenship education, Cory said, "athletics helps create good citizens. Student council and sports council as well. We have environmental groups, things like that."

The reasons that Cory offered for the importance of out-of-class extra-curricular activities were related to the opportunities for collaboration that exist in such activities, especially those that "encourage students to manage themselves." In discussing the potential for collaboration, Cory emphasized the development of healthy relationships through collaborative school activities. As Cory asserted:

> If students don't learn how to build healthy relationships, then it would be difficult to live within those communities that we mentioned before. You need to know how to build good relationships whether it is with family, or at work, or with students. You need to know how to build those relationships. If all relationships are healthy, then one would hope that those citizens would be healthy.

For Cory, healthy relationships appeared to mean those that would foster collaboration amongst individuals in a way that would develop or maintain a harmonious community, whether that community was in the school, in the neighbourhood, or related to the family setting. Cory also offered examples of behaviours and circumstances that would be detrimental to such relationships, such as substance abuse, environmental neglect, and lack of self-appreciation.

In venturing a definition of citizenship, Cory emphasized the importance of community participation. Participation, in this context, appeared to refer to the way in which one makes a positive contribution. As Cory asserted, being a citizen means, "Being an active and integral part of whatever community…so if you are an active and healthy participant in your community then that would mean in their school, in their job, their neighbourhood, in their city, or in their country."

As was the case throughout the interview, Cory emphasized the importance of healthy behaviour when venturing a definition for citizenship. When asked to characterize the attributes of the ideal student who has benefited from citizenship education throughout their schooling, Cory echoed the theme of healthy behaviour by asserting that such a student would be capable of "contributing to society in a meaningful fashion and be able to coexist with the people around them in a healthy way." Cory also noted that any conception of the ideal student is dependent on the values that people have when putting forth such a conception. Cory also provided the examples of respect, loyalty, and honesty as examples of these values.

When asked what she thought were essential to the development and delivery of a citizenship education program, Cory stated that in her experience, the presence of a good administrator who has an appropriate staff was essential: "In our situation, our administrator has brought us together as a group of teachers and now we have a common goal of how we want our students to graduate." In touching on the discussion regarding the ideal graduate, Cory added that this shared goal influences "how we see the perfect graduate in terms of their ability to be a good citizen or being successful in their job, and the university or college that they chose." According to Cory, the administrator, together with the team of teachers that has been assembled, must establish a plan on how to

deliver an effective program for citizenship development. This collective effort that Cory asserted as being important solidifies the notion that citizenship education does not occur in the Social Studies classroom alone, but across numerous subjects and in various extra-curricular activities. Also essential to this delivery of a citizenship education program are teachers who are willing to accept the role of not only as a teacher, but also as a guide and perhaps even as a mentor. Cory was careful not to emphasize the role of mentor when discussing her particular role in student groups, as she felt that the term *mentor* implied a measure of leadership that she would prefer her students adopt. As she said, "I don't want to be seen as the person running it."

In discussing the circumstances and challenges associated with citizenship education for Aboriginal students, Cory made a number of comparisons between those who "fit in" and those who do not. In her school, there were Aboriginal students who experienced difficulty as a result of being new to the area. As Cory stated:

> It depends on the circumstances in which they are coming to the school. If their family lives in the area or have been there for years, or have been placed there by Child and Family Services; that seems to make a big difference about how they fit-in in the building. We have some Aboriginal students who have been in the area for years and they fit right in without many concerns. Then we go to the other extreme where kids are placed in foster families and have a tough time fitting into extra-curricular activities as well as the classroom.

In discussing the difficulties that exist for Aboriginal students, usually drug related, Cory noted that being a school counsellor as well as a mentor in numerous student groups allows her to acquire information regarding the circumstances of such students, suggesting that not all staff, including teachers, would be aware of these issues.

Since Cory alluded to the importance of extra-curricular activities, the researcher asked if Aboriginal students frequently take part in such activities. When she said no, the researcher asked why Aboriginal students in her school, especially those who were

transient, did not take part in extra-curricular activities. As was the case earlier in the interview, Cory emphasized the importance of relationships:

> They don't have a lot of friends who are pulling them into those things…a lot of extracurricular involvement involves a groups of 3 or 4 kids who decide to be a part of friends. Very few kids, including Aboriginal kids, will join a club on their own. That's an issue for sure…the only way that happens sometimes is if a teacher takes them under their wing.

This quote touched upon the relationship theme that was prevalent throughout the interview with Cory. Healthy social relationships appeared to be essential to this participant's view of citizenship as well as in the development and delivery of citizenship education. It may be an important missing link when catering to Aboriginal students.

"Wendy"

"Wendy" was a high school Social Studies and history teacher in a Manitoba school where she has worked for five years. Wendy also has experience as an English teacher and currently taught elective courses such as World Issues and oversees activities such as the "Enviro Club" and "SHOW" (Students Helping Our World).

In discussing the concept of citizenship education, Wendy emphasized the importance of responsibility and contribution to citizenship development. In Wendy's case, there was some evidence that teachers, or perhaps the school as a whole, had a responsibility in helping students to develop the ability to become responsible, contributing citizens. In her discussion, Wendy suggested that it was to this country, not community, in which students have to be good citizens. As she said:

> I think that it is about teaching young people to be active, responsible individuals. It's teaching kids to look beyond themselves. So whether that means looking beyond yourself and voting, or by having some respect for this country and stand up quietly for the national anthem….it's an involved positive member of this country.

The researcher noted that a number of participants used a phrase similar to "looking beyond one's self" when expressing a desired outcome for citizenship education. When asked to elaborate on that phrase, Wendy said "I think that teenagers are like that where they live their world in a bubble. I think that when I am talking about 'beyond themselves', it's what's going on that doesn't directly effect their life." Throughout this portion of the interview, both Wendy and the researcher alluded to the dichotomy between one who "looks beyond one self" and one who was selfish and self involved. This dichotomy allowed both to explore how citizenship education can affect students from divergent experiences. Wendy offered her insights into citizenship education using language associated with the practice of teaching and learning, something that was not as prevalent in the other interviews. In offering what she thought was the behaviours associated with selfishness and self involvement, Wendy said:

> I think that means that they are unable to articulate the importance of knowing about your country and know what is happening. I think it is being a passive learner, as opposed to an active learner, I think it also happens when kids don't get involved in anything other than just going to school and maybe getting a job…I think that represents self-involvement.

The researcher was interested in exploring these behaviours related to passive and learning, and prompted more discussion on the topic. According to Wendy, active learning, as opposed to passive learning, involves a measure of interest where students ownership of their learning and do such things as reflect on subject matter, be critical of information, ask questions, and endeavour to emulate those characteristics that are consistent with active citizenship. For Wendy, questions that she may ask herself regarding the existence of active learning may be "do they show an interest in knowing something about the world? Are they asking questions? Are you able to recognize what their role is as a young Canadian…or even a young person in the school?" Wendy

asserted that developing and maintaining interest amongst children in regard to the subjects she dealt with was a challenging task. In comparing the grade levels she teaches, Wendy believed that it was more difficult to develop and sustain interest in the higher grades than it was in the lower grades. This may be because grade nine students were, according to Wendy, young and pliable.

In closing the portion of the interview about citizenship education in her school, Wendy made a number of statements regarding how it was addressed in the school. In her school, Wendy is one of four teachers responsible for teaching Social Studies. These four teachers, all of whom have been at her school for at least two years, collaborate throughout the school year. This collaboration involves sharing ideas, and information that individuals acquire about current events that may inform subject matter. The researcher asked Wendy how much of the Social Studies curriculum she thought was relevant to citizenship education. Wendy said:

> I think almost all of it. In Social Studies, it's really about what you need to know about this country so you could function as a citizen. That's how we sell it to kids. This is what you need to know to live in this country, to be an active citizen, understand the government, the legal system and a little bit of our history. And we also do a unit on Canadian identity, which is a part of citizenship…what's my role? Who am I as a Canadian?

In venturing a definition of citizenship, Wendy felt that citizenship was more than just a "legal" designation identifying someone as a legitimate inhabitant of a country. Although she recognized that different people in Canadian society may have different opinions about what it meant (she suggested that for some, it may just mean having the privilege to vote in elections), Wendy expressed an appreciation for those citizens who are active in society: "I think it is goes beyond legal documents. I think it is about being in Canada, being respectful, and understanding your role in the country. I think that it

means taking an active role in your society." From this point in the interview, Wendy increasingly cited *change* as a result of positive social involvement, and how attempts to help students develop an appreciation for the importance of positive social involvement and change. As Wendy said:

> I guess that for me, that role (being a good citizen) means getting involved…if everybody got involved in their world, this world would be a much better place. Like Ghandi's statement, we must be the change that we wish to see in this world…I really believe that's true. So I'm always trying to get students to be good citizens, but I think that that extra push is important.

In discussing her conception of citizenship, Wendy and the researcher touched upon the issue of identity, a topic that was broached by Wendy when discussing citizenship as a definition. In attempting to establish what Canadian identity is, a discussion that was intended to help facilitate discussion about the definition of citizenship, Wendy asserted that in other countries, those that have an ethnically homogenous citizenry, a national identity may be easier to characterize because there are tactile characteristics that are easily discernible and predictable (Wendy offers Japan as an example). Wendy stated that she uses an exercise to explore identity with her students whereby she asks them to close their eyes and picture themselves in such a country and then describe what they see that can be associated with a conception of identity for that particular country. When she asks her students to do the same exercise in Canada, Wendy says that it is more difficult for the students to develop a conception of Canadian identity. Canadian identity, according to Wendy, is a difficult concept because there are no homogenous attributes related to such things as race, religion, or social traditions. When the researcher asked Wendy to explain what Canadian identity is, she said:

> These is no accurate picture because we are so multicultural, so we have to say that a Canadian is someone who is a Canadian citizen who believes in acceptance and values their role as a Canadian so that they have a voice and can play a role in

> government. They might say that a Canadian is one who has rights and freedoms that are protected in the charter. It's a discussion that we have because I think it is important to ask who we are as Canadians. Just because we don't have a single Canadian identity doesn't' mean that we shouldn't know who we are citizens. There has to be something that binds us together….[W]e can't always look at the differences even though when you are Aboriginal, he is Polish, and she is Ukrainian, there has to be something that brings us together.

Although visible, tactile characteristics that are applicable to most, if not all, Canadians in a homogenous manner do not exist, Wendy pointed out that aspects of Canada's multicultural mosaic provided some anecdotal illustrations of what may constitute Canadian identity. As Wendy said, "Some students laugh at the ideas others have had about a stereotypical Canadian, like "Do you live in an igloo"?"

When asked what she thought were essential to the development and delivery of a citizenship education program, Wendy felt that the way in which teachers approach their jobs, particularly the dimension of their jobs related to the transmission of ideals, was particularly important toward the delivery of a citizenship education program. Wendy felt that it was not enough for teachers to transmit information, but it was that manner in which the teacher transmits that information that was important. As Wendy said, "Me just saying citizenship is important…that is not enough." In furthering this point, Wendy also discussed the measure of importance that a teacher places on what he/she is teaching:

> I think that one of the things that is important are teachers that actually believe that citizenship is important, because I think that you can teach citizenship, but unless you are passionate about it, its not going to get across. So I think that because we have teachers who are passionate about citizenship, that students feel it.

Wendy also felt that the existence of out-of-class and extra-curricular activities was a useful means for encouraging citizenship development through the practical application of subject matter dealt with in class. Activities such as the schools environmental group, racism awareness groups, and other class activities have the

potential to help students become aware of issues such as poverty, exploitation, and international affairs. Wendy offered one example that she was particularly proud of:

> Class projects like the sweat shop fashion show or there's awareness campaigns where different groups take on a different cause…so last year someone did cancer care, and we learned about cancer and a fundraiser and that was fantastic…that's taking an active role as a citizen. So it's not just extracurricular, but it is also getting into our classrooms.

When asked to characterize the attributes of the ideal graduate who has benefited from citizenship education throughout their schooling, Wendy reiterated the values that she had alluded to earlier and offered a very clear definition of what she felt was the ideal graduate from her school. She felt that the ideal grad was "Somebody who has something to offer…a responsible citizen…who has the knowledge that will help them succeed. We would like them to be involved in their community." Wendy, similar to the other interviewees in this study, made note of how her school assembles its teaching and administrative staff to discuss this very subject. Wendy also pointed out that establishing what the ideal high school graduate should look like was difficult.

In discussing the circumstances and challenges associated with citizenship education for Aboriginal students, Wendy asserted that in a school such as hers, there were a small portion of students who she believes were Aboriginal, but these students did not declare that they were. Wendy discussed the importance of Aboriginal content in the subject matter dealt with in class. Wendy's comments suggested that aspects of Aboriginal heritage and history were celebrated, especially in the area of history. Wendy also stated that there was evidence of students who sometimes did not demonstrate an appreciation for Aboriginal subject matter. As Wendy said, "When I talk about Riel, I'm talking about treaties and sometimes there are some stereotypical viewpoints."

The researcher got the impression during the course of the interview that she was uncomfortable discussing issues related to Aboriginal students, at which point the researcher ceased discussion related to them. Wendy, who declared herself as a visible minority, appeared to make every attempt to transcend any barriers that ethnic disharmony may present in her classes.

"Tabitha"

"Tabitha" was a principal in a Manitoba high school where she had served for two years. Prior to her current role as principal, Tabitha was a vice-principal at another Manitoba high school for eight years and was also a physical education teacher for 19 years prior to her role as an administrator. Tabitha also has had experience teaching leadership classes at the high school level and had been a consultant with her respective school division, and has taught many Aboriginal students.

In discussing the concept of citizenship education, Tabitha pointed out that citizenship education was an endeavour that was best undertaken throughout all subjects and activities that the school undertakes. Otherwise stated, citizenship development can be encouraged by ensuring that all teachers allowed and utilized it within the normal course of academic activities as well as those activities that were not academic. As was the case in all of the interviews in this study, Tabitha cited the importance of extra-curricular activities as a forum in which citizenship development takes place.

Although Tabitha pointed out that citizenship education was best undertaken throughout all school activities, she was quick to emphasize that this does not always occur in her school. Her insights implied that there existed a tacit imperative associated with departmentalization that deterred school staff from allowing citizenship education as a formal school endeavour to take place across all subjects and activities:

> For me, the challenge of being in a high school is that I don't see any part of education occurring in isolation, so part of the challenge of being in a high school is that we've had done that for the ease of the institution, not for the benefit of education. So we departmentalize, we assign credits to courses, we know that at some point, real learning is demonstrated through integrated problems…you don't just go out and do a science experiment. You think, you read, you learn how to put things together in a chemical format, and you have a social experience of eating whatever it you produce, so in terms of…to me, citizenship development is the whole picture. It's a holistic view of what education should be that you release kids into...after graduation...that they are contributing members of society, whatever that means. Being able to contribute means that you have a certain skill level, a certain empathy level, a certain responsibility level…all of those things that tend to be taught in isolation.

When citizenship development does take place outside the realm of the Social Studies class in her school, Tabitha pointed out that it takes place at the initiative of teachers who were devoted to student development. In discussing the initiative that can be taken by teachers, Tabitha also pointed out that this initiative can be manifest in how teachers project themselves. Similar to those insights shared by Wendy and Cory, Tabitha stated that modeling appropriate, desired behaviour was an important element of citizen development. Tabitha emphasized that modeling was not only an important element of citizenship development, but of teaching in general. Tabitha asserts that citizenship development can take place:

> In the hallway, in the parking lot, in extra-curricular activities, right across the board...we're talking modeling, we're talking teaching. It's like after a basketball game, they don't know to get together and shake hands until you teach them that or if the kid is acting inappropriately in a game, then they sit on the bench until they know to behave appropriately. It's not just modeling, it's teaching. They go hand in hand.

Tabitha's discussion about modeling also related to how students respond to teachers. According to Tabitha, developing trust and establishing effective relationships was important to the modeling process because of the potential that existed for students to experience the benefits of such relationships. As Tabitha stated:

> If somebody you trust or someone who's opinion you care about sits you down and says, "this is how your behaviour effected me, and you're capable of much more," it has a greater impact then standing a the front of the class and saying things.

Tabitha also offered an insight about how teachers should exercise a measure of patience when dealing with students and their development as citizens. Tabitha suggested the possibility that struggling students may not display the behaviours that are desired of them until well after they are out of the school system. As Tabitha recalled, she worked with one particular student who she characterized as "one of the worst citizens or human beings on the face of the earth," but then "he came to see me here and he said that he knew he was one of the worst and he wanted me to know that I've changed things around." Tabitha's story suggested that teachers, who may have standards for performance in other subject areas, may have to allow for the possibility that difficult students may not behave in a way that was congruent with the outcomes of citizenship education.

In venturing a definition of citizenship, Tabitha emphasized the importance of considering citizenship as Canadian and even asserted that Canadian citizenship is different than citizenship associated with the United States. Tabitha's conception of citizenship may be regarded as one that places significance on one's civic duties:

> Citizenship means looking after the weak in a variety of senses. It means that you give back through paying taxes, or by volunteering or going to the symphony and making sure the arts survive, being empathetic, it caries with it the responsibility of voting and being knowledgeable of what's going on in your country and your community.

Tabitha also asserted that there are values associated with the concept of citizenship such as contribution to society, active interest, maintaining healthy relationships.

When asked to characterize the attributes of the ideal graduate who had benefited from citizenship education throughout their schooling, Tabitha stated that the ideal graduate was a concept that was developed by teachers in her school, similar to what Wendy described in a previous interview. There were a number of dimensions to the ideal graduate at Tabitha's school: academics, transferable skills for employment, and personal skills such as respect and responsibility. Although she did not significantly elaborate on any one dimension, Tabitha's did refer to them while offering her conception of the ideal graduate. This conception of the ideal graduate included the ability to work collaboratively, an appreciation for the arts, and one who will "go out of their way to help others." When asked if the notion of being "successful" was a characteristic of the ideal graduate, Tabitha said that it was; however, she pointed out that success is not a measure of how high your marks were in courses. Academic success in Tabitha's school, as it related to the ideal graduate, was defined by the effort that was put forth by the student and the general acquisition of knowledge. Tabitha also shared her frustration regarding the struggles that students in her school had with fulfilling some conditions for academic success: "We have a lot of kids who are not successful in their core subjects like Social Studies but are mind blowing in their options just because it is an area of interest."

Tabitha's school deals with citizenship development in the way that addresses their conception of the ideal graduate; however, she also points out that expectations for student behaviour were basic compared to other schools in her division:

> I think we have done things in this school such that if you asked any kid in the school what our two rules are, they would say they are respect and responsibility. We are pretty stringent on standing for O Canada and showing respect for that….it's ongoing and the culture of the school should reflect respect….[W]hat I say to my teachers is that we have an opportunity to create an ideal community

> one of the few places where that can be done in a microcosm, and they may not have to take their hat off in a restaurant anymore, but they have to here. It may not be real, but it allows kids to see what could be.

It became clear during the course of the interview that the turbulent nature of Tabitha's school necessitates the need for what can be regarded as basic expectations. These basic expectations can be regarded as such because, as Tabitha inferred, they can be easily communicated to students and can be used to refer to a wide range of desired behaviours.

Tabitha, a principal in a school with a "relatively high" Aboriginal population that she described as turbulent, discussed challenges associated with citizenship education for Aboriginal students with a measure of frustration. One particular struggle for Aboriginal students in Tabitha's school was how those students developed in a multicultural school environment. Tabitha's school was one where she and her staff made the effort to encourage cultural awareness and celebrate the heritages and nationalities that their students represent, though she does not believe that the students make the same effort. Moreover, Tabitha believed that the Aboriginal students in her school use their own ethnic background to advance their own interests; interests that were not necessarily congruent with the educational interests of the school. As Tabitha stated, "I see them either using it as an excuse for not doing well, or using it as a reason why they may not be getting along with people or how they perceive they are being treated by others." Tabitha's comments suggested the existence of racial tensions that compel Aboriginal students to direct their attention, and perhaps anger, at others. From Tabitha's point of view, the family circumstances of Aboriginal students influenced how they perform and behave in school. Poor attendance was a crucial issue in this regard, and Tabitha believed that family influence had some impact on that:

> I guess there is a real frustration in that the responsibility aspect is a real challenge and that I think that in the school, there are people who are frustrated at putting in far more effort than families and students while trying to ensure academic success. Attendance is a prime example. I think that in this school there are some talented educators who if their kids came every day, they would get them through. They can't do it if they don't show up…there is a huge frustration and it is with Aboriginal families.

Tabitha cited other problems that could be associated with her school's Aboriginal student population. Substance abuse, violent behaviour and bullying were issues that one can associate with the problems faced by these Aboriginal students. Tabitha proposed that these issues may be either a result of family situations, or because parents had difficulty parenting:

> If a kid is having a lot of difficulty in school, for example the number of suspensions, violence, attendance issues, many times it is not just happening at school. There are problems that happen at home and start much earlier. So parents are either going one way or the other. It is not a reflection on how they care about their kids, and that is something that you have to teach new teachers. They make assumptions about the way parents may act, that they don't care. In my experience that is never the case. They either don't know what to do, or have hit a frustration level that they have given up, but that doesn't mean that they don't care.

One particular issue that was cause of frustration was the extended families that frequently existed with Aboriginal students. Tabitha's school, located in an urban area in Manitoba, has a large number of Aboriginal students who have moved to the area from a distant community. When a member of an extended Aboriginal family becomes ill or deceased, this results in the student being absent for prolonged period of time. According to Tabitha, this happened frequently and effected the academic development of the child.

In closing the interview, after the researcher asked if she had any further comments, Tabitha stated that she felt that she has not fulfilled her duties with regard to Aboriginal students. In her closing comments, Tabitha said:

> I think that I need to say that I am struggling working with Aboriginal students, no question about it...and with Aboriginal families. Because I feel that I am not being successful. So it's not that I...I just don't get it, and that's the frustration I have. We invest and we are not meeting the needs and I don't know how to do it. They can be wonderful to one another, but they are not very good to themselves.

At the completion of the interview, Tabitha continued to speak about her frustrations with working with Aboriginal students. As was the case during the recorded portion of the interview, Tabitha focused on the issue of absenteeism, citing that the extended families that were frequently associated with Aboriginal students required those students to be frequently absent as a result of funerals. These funerals were not just for family members, but for community members that were not members of the immediate family. Tabitha stated that they were absent for this reason so much that it seemed as though "they're treating the dead better than the living." Tabitha reiterated her contention that she felt that she has a hard time understanding what to do in regard to her Aboriginal students. The discussion finished with a dialogue regarding parental involvement; one that lead to comparisons being made between Aboriginal students and families and their non-Aboriginal counterparts.

The interviews that were conducted revealed a number of insights into the conception of citizenship, the way citizenship education was dealt with in the participant's schools, the expectations of student development in the area of citizenship, and the challenges associated with citizenship development for Aboriginal students. These interviews and the qualitative data acquired in the surveys provided evidence that solidifies a number of themes and issues that emerged from the open-ended questions in the survey instrument.

The concept of community development and maintenance was cited on a number of occasions. Community was not referred to only when the interviewees discussed what

occurred within the school; community appeared to be an important realm for students to develop as citizens within the context of their respective neighbourhoods. Community appeared to be referred to by the participants as any place where a group of people coexist for the purposes of such things as habitation, work, or learning.

Collaboration and effective relationships appeared to be important elements of both the concept of citizenship as well as how citizenship education was addressed in the respondents' schools. Collaboration and effective relationships, for all of the interviewees, appeared to encompass the way in which students, school staff, families, community members, and all citizens interact. Although the interviewees offered differing examples of how students and others collaborate and interact, all of the interviewees provided information related to the importance of harmony and a shared appreciation of teamwork.

The interviewees' perceptions of Aboriginal students' challenges with citizenship development differed. In the case of one interviewee, Aboriginal students had some struggles with important behavioural expectations, although these struggles were not predominant in her classes; this particular interviewee was not inclined to offer insights into why such struggles existed. For the other two interviewees, these struggles were emphasized as areas for concern and were the result of, among other things, lack of school and neighbourhood connections, struggles with the establishment of relationships, and problematic family and neighbourhood circumstances.

Chapter Summary

This chapter presented the data that were collected in the study as well as an analysis of it. The chapter contained three principal sections: presentation and analysis of the demographic data from the surveys, presentation and analysis of the Likert-scale data

from the surveys, and presentation and analysis of the qualitative data from the surveys and interviews.

The demographic data showed that there were 106 respondents to the survey: 34 principals and 71 teachers, with one respondent not identifying as either a principal or teacher. All of the schools that had principals and/or teachers who responded to the survey were public schools. Of the 104 respondents to the survey, 40 were from Winnipeg, 20 were from a northern region, 31 were from a southern region, and 13 were from an urban area outside of Winnipeg. Forty four of the respondents represented schools that had less than 250 students, while schools that had 250-500, 501-1000, and more than 1000 students had 29, 27, and 6 survey respondents respectively. Sixty four of the respondents were from a school serving Senior 1 to Senior 4, 12 were from schools serving grade 7 to Senior 4, and four were from schools serving kindergarten to Senior 4. Twenty six respondents did not work in schools that fit these three grade-level categories, and thus provided the response *other* for this demographic category. The majority of respondents, 73, worked in school that had 0-25% of its student population as Aboriginal. Thirty of the respondents were from schools were Aboriginal students constituted 26-50% of the student population, while two respondents were from school where Aboriginal students constituted 51-75% of the student population.

The Likert-scale data were presented by value set in aggregate form and in categorized form, each value set representing one of the values contained in the conceptual framework. The Likert-scale data were treated in two principal ways. Firstly, the Likert-scale data were subject to response distribution calculations to determine number of responses, response range related to the five-point scale, mean responses, and standard deviation; these were calculated for this data in its aggregate form only.

Secondly, the Likert-scale data were subject to chi square tests to determine significant responses to particular items; these tests were run for this data in both its aggregate form and its categorized form.

The quantitative data that was acquired from the surveys provided evidence which suggests that, for the most part, Aboriginal students did behave in a way that was congruent with the values of Canadian citizenship. There were some exceptions to this congruence in the categorized data, particularly for the variable *51-75%* in the category *student population*, as well as for the variable *K-S4* in the category *grade levels*.

The qualitative data that was derived from the study was presented and analyzed in two principal sections. The first section presented and analyzed qualitative data acquired from the open ended questions in the survey, and the second section presented and analyzed the data that were acquired from the interviews. The first section analyzed the data for emergent themes using the constant comparative method. The second section also analyzed the data using the constant comparative method to acquire insights into the conception of citizenship, the way citizenship education was dealt with in the interviewees' schools, the expectations of student development in the area of citizenship, and the challenges associated with citizenship development for Aboriginal students. The qualitative data suggested that the concept of citizenship was not shared by all participants and many different conceptions were prevalent amongst the study sample. The majority of participants felt that citizenship education programming and improvement were made possible by effective curricular development and implementation, strong leadership, and shared vision for citizenship. The concept of *community* was frequently cited as an essential element of school operations, including

citizenship education. The qualitative data also provided evidence of Aboriginal struggle with citizenship development and general academic achievement.

CHAPTER FIVE

SUMMARY, FINDINGS AND RECOMENDATIONS

As stated in Chapter one, Aboriginal education and educating for citizenship education has long been a subject of discussion and development in the Province of Manitoba. Schools, teachers and curricular policy are important factors in the provision of opportunities and environment for Aboriginal students to develop the skills necessary to become good citizens in Manitoba and Canada. This chapter provides a summary of the study purpose, research questions, conceptualizations, and research methodology. This chapter will also summarize the findings of the study. This chapter will also present a discussion on these findings that focuses on the implications for education as a field of study and practice.

Summary of the Study

This study was initiated due to the researcher's experiences as an Aboriginal Canadian who, a) always had a sense of pride in regard to being Canadian, and b) found it difficult to reconcile his racial identity with that of his nationality. Having been raised on a First Nations Reserve and attended band-managed schools as well as having taught in schools and communities similar to the one in which he was raised, the researcher has never observed what he would regard as an effective school-based citizenship education program. When Manitoba Education, Citizenship, and Youth developed a new Social Studies curriculum in 2004 that was designed to address citizenship education more

effectively, the researcher was interested to know if the values of citizenship espoused by the curriculum were manifest in Aboriginal student behaviour in Manitoba high schools.

The purpose of this study was to describe the congruence that exists between Aboriginal student citizenship development, as manifest in behaviour, and the prescribed outcomes of citizenship for Manitoba schools. The study research questions were:

1. From the perspective of school principals and teachers, what sort of congruence exists between Aboriginal high school student behaviour in the Province of Manitoba and the values related to Canadian citizenship?
2. Are there differences between school-related demographic categories in regard to Aboriginal student behaviour in Manitoba high schools?
3. What, if any, differences exist amongst school staff, principals and teachers, regarding their conception of citizenship and the effectiveness of citizenship education in their schools?

This study made use of the following values for citizenship:

1. *Equality* - The value for the recognition and affirmation of everyone's rights.
2. *Respect for Cultural Differences* - The value for understanding and appreciation of the cultures, customs and traditions of all Canadians.
3. *Freedom* - The value for basic freedoms, such as freedom of thought, freedom of speech, freedom of religion and freedom of peaceful assembly.
4. *Peace* - The value for a non-violent society.
5. *Law and Order* - The value for democratic decision making and the "rule of law."
6. *Environmental Stewardship* - The value for establishing and maintaining a suitable, ecologically sound environment for present and future generations.

These values were a constituent part of a conceptual framework illustrated in figure 2.1 in chapter 2.

Methodology

The mixed methodology employed in this study reflected a process is inquiry advocated by Berger and Luckmann (1966) and Bogdan and Biklen (2007) that involved both qualitative and quantitative data collection. This study employed a survey that included Likert-scale items and open-ended questions, as well as a small number of interviews.

Data Collection. The participant sample for the first phase of this study consisted of school administrators and teachers from Manitoba high schools. All school divisions and authorities were sent a request to conduct research in their jurisdiction. Fourteen school divisions granted permission for the study, and thirty-four schools participated. School administrators were instructed to complete one of the surveys provided and to distribute the remaining surveys appropriate school staff who would be willing to participate in the study. One hundred and six participants, thirty-four administrators and seventy-one teachers, responded to the survey. Three participants took part in the second phase of the study that involved open-ended interviews.

After receiving the completed surveys, the researcher selected three different schools for whom permission to conduct research had been acquired, from which school staff were solicited to take part in the interview. The school principals were contacted by email, and the school staff in question, one teacher, one guidance counsellor, and one principal, were interviewed. These interviews took place at a time and place of the participant's choosing and lasted a maximum of one hour. These interviews were recorded while the researcher took notes to aid in data recording. Upon meeting the

interviewees, the researcher presented the participants with two consent forms, one for the participant's records as well as one to be signed by the participant.

Data Analysis. Analysis of the Likert-scale data was done through statistical treatment with the use of SPSS for Windows, which was used to develop a quantitative database. The researcher ran chi square tests using the data that was acquired both in an aggregate form (all of the scores analyzed together) and in a categorized form (data analyzed by demographic variable). Cronbach's Alpha was used to establish the internal consistency of the instrument. The aggregate alpha was .9. Alpha for the Likert-scale items in value sets 1 through 6 were .7, .7, .7, .8, .8, and .8 respectively.

Mean scores and standard deviation scores were also calculated to offer insight into how the scores were distributed for the aggregated data. Data from the chi square tests were presented to reflect frequently occurring responses and, in the case of categorized chi squares, responses that have significant residuals. Effect sizes were calculated for all aggregated and categorized chi squares in order to illustrate how influential any significant response may have been on the chi square score. ANOVAs were also used to discern any significant differences between responses to the Likert-scale items of principals and teachers.

Analysis of the data acquired from the instrument's open-ended questions and the interviews were done through comparative analysis in an effort to identify themes. Upon acquisition of the completed instruments, the responses to the open-ended questions were coded to identify information related to the conceptions of citizenship held by participants as well as the effectiveness of citizenship education in their schools. A similar method was used to analyze data from the interviews. This method of analysis was derived from the work of Wallen and Fraenkel (2001) and Glaser and Strauss (1967).

Summary of Findings and Discussion

The data acquired from this study, through the survey instrument and a set of interviews, represents a set of school administrators and teachers from a variety of public schools from across the Province of Manitoba. This section represents a discussion regarding the findings that the researcher arrived at based on the data collected. These findings are presented in three sections, focused on each of the study research questions posed in chapter one. This section will also discuss the findings in terms of the related research literature.

Research Question #1: From the perspective of school principals and teachers, what sort of congruence exists between Aboriginal high school student behaviour in the Province of Manitoba and the values related to Canadian citizenship?

In considering the response frequencies in the Likert-scale data and some of the anecdotal evidence found in the qualitative data, the congruence between Aboriginal student behaviour and the values related to Canadian citizenship can be characterized as, for the most part, positive. That is to say, Aboriginal students frequently behave in ways that demonstrate acknowledgement of the values associated with Canadian citizenship. This finding is in contrast with Scott (1998), who suggested that assimilation has provided barriers for Aboriginal peoples in Canada from fitting into contemporary citizenship. To a significant extent, this occurrence was also prevalent in the qualitative data that was acquired in the open-ended questions in the survey as well as in the interviews.

In regard to the Likert-scale data, responses to the 30 items contained in the survey were situated, for the most part, within the responses “sometimes” and “most of the time.” In fact, these two responses represented the two most frequently occurring

responses for 27 of the 30 items in the survey. The only exception was with item 12 in the survey (acknowledging impact of mis-managed refuse) for which the most frequently occurring responses were "sometimes" and "rarely." Tables 4.3 to 4.50 in chapter four illustrate aggregate and categorized response frequencies and residuals for the 30 Likert-scale items.

Of the 30 Likert-scale items in the survey, the response "most of the time" was the most frequent response for 19 items; each of these 19 items had the response "sometimes" as the second most frequent response. In ten instances, the response "sometimes" was the most frequent response; in eight of these ten instances where "sometimes" was the most frequent response, the response "most of the time" was the second most frequent response. All response frequencies for the 30 Likert-scale items can be found in Appendix I.

Of the six value sets represented among the surveys Likert-scale items, each of which related to five items in the survey, only the fourth set representing the value of peace had the response "most of the time" as the most frequent for all five items. Value set three, related to the value of freedom, and value set five, related to the value of law and order, both had four of its five items show the response "most of the time" as the most frequent response. Citizenship and Immigration Canada (2004) provided a useful definition for the value *peace*: the value for a non-violent society. This finding is congruent with Marshall's (1973) view of citizenship which emphasized, among other things, the maintenance of community welfare.

The qualitative data acquired through the survey's open-ended questions as well as the interviews lends credence to the notion that Aboriginal student behaviour was congruent with the values associated with Canadian citizenship. As alluded to earlier, a

number of writers have suggested that such adjustment on the part of Aboriginal students to citizenship development may be difficult (Scott, 1998; Cardinal, 1977). Many of the participants asserted that the sort of academic and non-academic activities that occurred in their schools encouraged students to demonstrate behaviour that was harmonious with these values. The existence of various classroom-based activities, extra-curricular activities and other endeavours that represented practical application of citizenship skills have resulted in a forum where Aboriginal students demonstrated the desired behaviours associated with citizenship, a practice that was advocated by Levin (1993). Additionally, there is evidence in the data suggesting that Aboriginal students sometimes demonstrate initiative in activities where they exhibit such desired behaviours, a development that was encouraging in light of what was stated by Hebert (2000), who indicated concern about how any student may deal with socialization. The qualitative data in this study also suggested that Aboriginal students in the participants' schools sometimes demonstrated appreciation for, and worked harmoniously with, their fellow students of differing backgrounds, a development that Urion (1993) suggested would be difficult to achieve.

In offering their insights in this study, participants provided evidence that Aboriginal students in Manitoba high schools demonstrated skills that were, in varying levels of frequency, compatible with the values related to Canadian citizenship. There were a number of notable exceptions to this characterization. These exceptions, regarded in this study as discrepancies between Aboriginal student behaviour and the desired behaviours associated with citizenship development, are discussed in the following section.

In considering the response frequencies in the Likert-scale data and some of the anecdotal evidence found in the qualitative data, discrepancies between Aboriginal

student behaviour and the prescribed student outcomes for citizenship education have emerged. These discrepancies were not as prevalent in the aggregated Likert-scale data, but were manifested in some of the anecdotal evidence that were acquired.

There were a small number of instances in the aggregate Likert-scale data to suggest that a number of participants believed that Aboriginal students in their schools did not behave in a way that was congruent with the values of citizenship development. As the quantitative data showed, there were two instances with items related to the value for equality where approximately a quarter to a third of the participants offered the response "rarely" to items related to the solicitation of assistance and seeking consensus in collaborative problem solving. Although Boldt and Long (1985) suggest that Aboriginal people are traditionally inclined to work cooperatively amongst peers, the cultural differences asserted by Brown (1998) may provide challenges for the development of activities that would promote equality. Similar instances occurred in items related to the value of environmental stewardship, particularly in items related to ecological awareness and responsibilities toward environmental stewardship. In one instance related to the value of environmental stewardship, the second most frequent response was "rarely" for an item related to the impact of mismanaged refuse. This development was in strong contrast to what was written by Battiste and Semaganis (2002), who asserted the connections that are prevalent between Aboriginal people and their environment. Again, one may posit that these developments occurred in problematic educational environments where Eurocentric values and authority may be of influence on such behaviour; environments that were cited by Saunders and Hill (2007) as those that impede Aboriginal student success.

The discrepancies between Aboriginal student behaviour and desired behaviours that emerged from the quantitative data were not necessarily similar to those found in the qualitative data. A number of participants did note that some Aboriginal students did not always behave in a manner that suggested that they were tolerant with respect to diversity. However, a number of participants pointed out that this lack of tolerance may be the result of Aboriginal students not having the opportunity to be a part of a diverse school community. Urion (1993) suggested that schools that were not locally-controlled may find that Aboriginal students may struggle with issues related to diversity, a suggestion that is particularly relevant to a study such as this because of the number of provincially-controlled schools involved.

Although the quantitative data did not provide substantial evidence of their prevalence, the issues of violence, lack of control, and inability to follow rules emerged from the qualitative data. On a number of occasions, participants stated that bullying, racism, apathy towards school and community involvement, and lack of respect towards others were problems with Aboriginal students in their school. Additionally, some participants suggested the possibility that some Aboriginal students failed to meet school expectations regarding behaviour because they did not recognize or understand the importance of skills related to citizenship. These sorts of behaviours are important considering the prescriptive skills for citizenship put forth by Manitoba Education, Citizenship, and Youth (n.d.) that are a part of the recently enacted Social Studies curriculum. It was also found that a small number of participants felt that the family circumstances of Aboriginal students may have an impact on how students behaved at school. For example, participants in the interviews stated that Aboriginal students do not participate to the same degree in extra-curricular activities compared to non-Aboriginal

students. Such cross-cultural activities are, according to Barbalet (1988) important for communitarian forms of citizenship that embrace values related to the public good.

The discrepancies between Aboriginal student behaviour in schools and the values associated with citizenship development found in this study were largely related to the values of equality, environmental stewardship, and peace. To a significantly lesser extent, the other values of respect for cultural differences, freedom, and law and order also showed some discrepancies. The occurrence of such discrepancies suggests that Aboriginal students recognize these values in the way that is posited by Barman, Hebert, and McCaskill (1986). It may be important to note that these discrepancies were more prevalent in the qualitative data, where participants had the opportunity to offer anecdotal insight into their experiences with Aboriginal students. There was also evidence that suggested that family circumstances can provide challenges for Aboriginal students to meet the expectations of school staff in respect to citizenship development. Battiste (1986) suggests that family circumstances have had a negative impact upon student attitudes towards education as a result of historical injustices that involve problematic schooling.

There was evidence in the data that suggested that these discrepancies were more prevalent in particular demographic categories addressed in this study. These discrepancies will be explored in the following section.

Research Question #2: *Are there differences between school-related demographic categories in regard to Aboriginal student behaviour in Manitoba high schools?*

In considering the response frequencies in the Likert-scale data, differences between school-related demographic variables in regard to Aboriginal student behaviour

were evident. These demographic variables consisted of a number of possible categories; this section addresses those categories that deviated from the most frequent aggregate response. This section explores those categories where such deviance from the aggregate response rate represented a lack of a construct related to that particular item.

A number of categories had a significant number of frequent responses that deviated from the most frequent aggregate response. The category of 51-75%, related to the variable of *percentage of Aboriginal students*, showed the most deviance from the aggregate response rates. This category's most frequent response deviated from the most frequent aggregate response in 29 of the 30 items in the survey. Furthermore, in 21 of those 29 occurrences, the most frequent response for this category demonstrated a lack of a construct compared to that of the most frequent aggregate response for the respective items. For example, of the 30 Likert-scale items, the most frequent aggregate response to these items was either "sometimes" or "most of the time," thus demonstrating that, for these items, a construct existed in some measure related to the behaviour dealt with in the question. For each of these 30 questions, participants in the "51-75%" category responded in a way that showed less of a construct, where the response "rarely" were frequent. The participating schools in this study had student populations that were diverse: no school in this study had ethnically homogenous student populations. While Magsino (2002) and Williams (2000) comment on the importance of diversity, the findings related to schools where 51-75% of their student population was Aboriginal (therefore, schools with less diversity) may suggest that such populations have difficulty with school expectations for behaviour. As Urion (1993) suggested, contemporary provincial schools may not serve the needs of Aboriginal students in terms of socialization.

The category of K-S4, related to the variable of the *grade level*, showed some deviance from the aggregate response rates. This category's most frequent response deviated from the most frequent aggregate response in 12 of the 30 items in the survey. In 4 of those 12 occurrences, the most frequent response for this category demonstrated a lack of a construct compared to that of the most frequent aggregate response for the respective items. Unlike the category of 51-75% student population, this category had more frequent responses for particular items that showed more of a construct than corresponding aggregate responses. For example, in an item where the most frequent aggregate response was "sometimes," the most frequent response for participants in this category was "most of the time." It may be important to note that in categories such as K-S4 sometimes have their most frequent responses in more than one response category; in other words, the responses "rarely" and "sometimes" may have emerged an equal amount of times for a particular item. This was the case in a number of the items for this category; for example, items 7 through 9 had the same number of responses for "rarely," "sometimes," and "most of the time." Manitoba Education, Citizenship, and Youth (2003a, 2004b, and 2004c) have developed formal citizenship education curricula for high school students: the Social Studies curricula for grades that are lower than that of high school does not present citizenship education in as structured a manner. The responses from participants of these schools may reflect a multitude of student age groups and experiences with citizenship, and thus affected the sort or responses that participants provided.

The category of >1000, related to the variable of the *number of students* that were in the participants' schools, showed some deviance from the aggregate response rates. This category's most frequent response deviated from the most frequent aggregate

response in 11 of the 30 items in the survey. In only one of those 11 occurrences, the most frequent response for this category demonstrated a lack of a construct compared to that of the most frequent aggregate response for the respective items. Similar to the category of K-S4, the majority of occurrences of deviance reflected more of an existence of a construct compared to their aggregate counterparts. As may have been the case in the K-S4 category, a multitude of student backgrounds and experiences with citizenship and what Hebert (2000) characterized as socialization, may have affected the sort or responses that participants provided.

There were a few categories that showed deviance between the aggregate response frequencies and the most frequent response items by participants of that category. The frequency of deviance from the most frequent aggregate response for categories where such deviance exists is reflected in Table 5.1.

The differences in regard to how participants viewed student behaviour were significant in a small number of demographic categories. For the most part, participants offered information that suggested that, as a whole, Aboriginal students do behave in a way that was, for the most part, congruent with the values related to citizenship development. Many of the most frequent responses for separate demographic categories were represented by the responses “sometimes” and “most of the time.”

However, there did appear to be some exceptions to this assertion. Participants in schools that had 51-75 percent of their student population as Aboriginal were an example of such an exception, suggesting that students in such schools experience difficulty demonstrating the behaviours that are congruent with citizenship.

Table 5.1
Frequency of Deviance per Category

Category	# of times this category deviated from the most frequent aggregate response	# of occurrences of deviance where there was a lack of a construct for a particular item
51-75%	29	21
Grades K-S4	12	4
>1000 Students	11	1
Urban	8	1
Winnipeg	7	0
501-1000 Students	7	1
North	6	0
Grades 7-S4	5	1
25-50%	5	0
Other	4	0
Grades 9-S4	3	0
Admin	3	0
250-500 Students	2	0
<250 Students	2	0
Teacher	1	0

To a smaller degree, participants from schools that catered to Kindergarten to Senior 4 as well as those who are in schools that have more than 1000 students did exemplify a measure of deviance; however, the deviance associated with these two categories does not represent a lack of a construct like that found in the category of 51-75%. As Table 5.1 illustrates, there were instances where a category showed a lack of a construct on a few occasions, but such deviance only occurred more than once in the case of two

categories: 51-75% Aboriginal students and Kindergarten to Senior 4 schools. This suggested that schools associated with these two categories have experienced some difficulties with their Aboriginal students and citizenship development. For the majority of participants in this study, Aboriginal students in their schools frequently behaved in a manner that was congruent with the values of citizenship. This finding was congruent with Battiste and Semaganis' (2002) assertion that Aboriginal students do have the ability to become accustomed to such expectations, although the presence of these expectations may be problematic.

Research Question #3: *What, if any, differences exist amongst school staff, principals and teachers, regarding their conception of citizenship and the effectiveness of citizenship education in their schools?*

In order to address this question, the following section focuses on the two categories of the variable *role*, administrators and teachers, and how participants in these respective roles addressed citizenship and its effectiveness in their school. The data used to address this question was from the Likert-scale survey data, the qualitative data from the open-ended questions, and the interviews. The themes that were developed through the process of constant comparison will be used to answer this question as well. This question will be addressed in two sections. The first will explore the differences in the conception of citizenship, and the second will explore effectiveness of citizenship education in the participants' schools.

Differences in the conception of citizenship

The differences between administrators and teachers regarding their respective conceptions of citizenship were, in large part, negligible. A one-way ANOVA was performed with the Likert-scale data to determine differences between the study's two

types of participants: principals and teachers. This ANOVA revealed two of the Likert-scale items in which there were significant differences between the responses of principals and teachers: item 4 (Aboriginal students do not engage in fighting) and item 16 (Aboriginal students do not engage in violent behaviour). The F scores for these items were 7.0 and 4.8 for item 4 and item 16 respectively; both of these items were contained in value set 4 titled *peace*. The variances between principals and teachers regarding these two items may be attributed to the fact that a higher percentage of teachers provided the responses "rarely" and "sometimes" to these two items: "most of the time" was the most frequent response for both items amongst both principals and teachers. No other significant variances were found amongst the other 28 Likert-scale items.

The themes that were developed through the analysis of the qualitative data acquired in this study were, in most cases, represented by equitable amounts of responses by both administrators and teachers. As discussed earlier in this chapter, participants tended to describe their conception of citizenship with the use of examples from their experiences and values/imperatives that are cited in isolation. Thus, it may be important to note that participants tended to focus on a small number of elements of their conception of citizenship that they considered important.

There were a few exceptions that were limited to a small number of the themes related to the participants' conception of citizenship. The theme of *belonging* was one that was more prevalent in the responses regarding the conception for citizenship for teachers. Belonging, which can be regarded as the degree to which one feels fidelity with something such as a place or group of people, was cited as an important element to the conception of citizenship because belonging, among other things, lends to more effective relationships amongst students and school staff. This sentiment amongst participants is

in keeping with Fossum's (1999) assertion that citizens who exist in a communal manner can, and perhaps should, develop a sense of belonging to that collective.

Environmental stewardship was another theme that was more frequently found within the conception of citizenship for teachers compared to that of administrators. Environmental stewardship, the value for establishing and maintaining a suitable, ecologically sound environment for present and future generations, was frequently cited by teachers in relation to their schools' encouragement for student participation in clubs and activities that were congruent with this value. It may be understandable that some participants would assert the importance of environmental stewardship for Aboriginal citizenship, considering how authors such as Friesen and Friesen (2002) and Fettes and Norton (2000) asserted the importance that land and environment have for Aboriginal peoples.

Another prevalent theme frequently found in teachers' conceptions of citizenship was the theme of *community*, which referred to the desire or need for students to establish and/or maintain a role in a social institution, such as a school, that was localized and was intended to encourage, amongst other things, harmony and cooperation. Although participants frequently referred to the school as the community they alluded to, others referred to community in terms of the neighbourhood in which that school existed. The researcher did not anticipate the frequency in which participants would cite the importance of community. Beiner (2003) discussed community as a potential forum in which citizenship can have some application (as opposed to the formal connections that citizenship has with the state), although he suggests that the term community is too vague a concept to have any significant utility.

Although there were some themes that were represented by teachers more frequently than the 67.6% of teachers represented as participants in the study, the differences among themes were negligible. In the three themes discussed above where teachers' responses were found to be more representative, these themes, belonging, environmental stewardship and community, had an equally notable absence of representation of administrators, suggesting that the important elements of citizenship, as a concept, were manifest in other themes. As noted earlier, most of the themes that were found in the data related to the conceptions of citizenship held by participants had more or less equitable representation of administrator and teachers. In regard to themes that had a significant number of responses by administrators, the theme of *collaboration*, the act of working jointly with others to realize a common goal or address a common interest, was an important element of citizenship. Administrators who cited this element did so by emphasizing the importance of school staff and students working together toward a desired end. In regard to the developed themes regarding participant's conception of citizenship, the theme of collaboration was the only theme in which administrators were represented notably higher. The importance of collaboration was echoed by Manville (1990) who suggests that the improvement of society in terms of unity and social betterment require collaborative efforts by community members.

Reconceptualization

This study used the values of Canadian citizenship as its conceptual framework. This framework was derived from Canadian Government publications regarding citizenship and the recently enacted Social Studies curriculum developed by Manitoba Education, Citizenship, and Youth as well as from other scholarly sources. This framework, with its six values associated with Canadian citizenship, conceptualized the

relationship between the values for Canadian citizenship, the educational activities/interventions that can employed in a school, and the prescribed student outcomes related to citizenship.

In the discussion on the conceptual framework in Chapter 2, the researcher asserted that the values of Canadian citizenship that make up this study's conceptual framework are associated with democratic values that would assist in developing a society where its citizens are active agents in the establishment of social harmony and societal progress. Because the values of Canadian citizenship were represented in the Western Canadian Protocol for Collaboration in Education and Manitoba Education, Citizenship, and Youth's curricular materials on Social Studies, of which citizenship education is a significant portion, the researcher expected this framework to be very suitable for a study of citizenship education for Aboriginal students in the province of Manitoba. The researcher would eventually find that this conceptual framework may require some amendment to better suit a study such as this one.

The six values of Canadian citizenship that were contained in this study's conceptual framework, equality, respect for cultural differences, freedom, peace, law and order, and environmental stewardship, were used in developing survey items for the study and for guiding interview discussions. However, in the written responses to questions and statements from the interviews, the researcher observed frequent reference to the importance of *community*. The term *community*, a collective of individuals who live in unity and harmony while being bound by some unifying process or set of values (Aristotle, n.d.), was not encountered in any significant connection to the issue of citizenship by the researcher while surveying the literature on the citizenship and citizenship education. Beiner (2003) did comment on the notion of community as being a

problematic concept to define due to the frequent use of the term *citizenship* in a geo-political context. In spite of this problem, Beiner did assert that communal attachments and relationship are prevalent for some conception of citizenship.

Community was frequently referred to when participants discussed some of the social imperatives related to citizenship. Numerous participants would suggest that such students as those focused on in this study should become involved in their communities, while others focused on the ways in which school staff could provide opportunities for Aboriginal students to exist harmoniously with others by building community in the class or school. Because participants were focused on citizenship development for Aboriginal students, the researcher wondered if that focus, perhaps connected to the school environment, made participants focus on smaller units of coexistence such as classrooms and the school itself.

Participants also referred to the lives and activities of Aboriginal students in a way that respected the community connections that exist for such students. While suggesting that citizenship may not need to emphasize nationalistic manifestations of the term, participants pointed out that Aboriginal students are frequently active in community activities that are based in areas outside of the school environment, especially those who are originally from First Nation communities. This sometimes results in students being absent from school, and may pose problems with teachers whose paramount concern is the academic performance of the students. Furthermore, participants' responses to questions suggested that the social dynamics that are prevalent in First Nations communities are so different from that of mainstream communities that Aboriginal students find it difficult to exist harmoniously with other students.

Community was also referred to as a means of explaining how localized citizenship is important for citizenship education. A number of participants, in discussing citizenship education, asserted a measure of responsibility to those people and values associated with the local community. Such local community was characterized as the town/municipality in which the school was situated, as well as the school community.

The researcher believes that the concept of community, solidified with a definition that asserts the importance of harmonious co-existence based on shared values and experiences, could represent an important value for the framework used in this study. This value would not only emphasize the importance of local relationships, but also provide meaningful connections to the concept of citizenship and allow for the specific manifestations of Aboriginal community realities to be explored and developed. The educational activities/interventions employed in a school would also be articulated in a way that reflects this additional value. Although the outcomes associated with citizenship education contained in Manitoba's current Social Studies curriculum can be understood related to the value of community, consideration of a conceptual framework that includes the value of community will facilitate the development of appropriate educational activities/interventions that emphasize the value of community.

Implications

The following section discusses the implications of this study for educational theory, educational practice, and for further research.

Implications for Educational Theory

The results of this study have a number of implications for educational theory. In the Province of Manitoba, citizenship education is dealt with in the provincial Social Studies curriculum. Although the Social Studies curriculum encourages the development

of student skills related to tolerance, inclusiveness and social responsibility, this document would benefit from an emphasis on Indigenous ways of learning. As stated by Battiste and Henderson (2000), oral traditions and Indigenous values that are more organic than their Eurocentric counterparts may call for appropriate educational mandates that do not emphasize overly-empirical mediums. Although the current document "Integrating Aboriginal Perspectives into Curricula: A Resource for Curriculum Developers, Teachers, and Administrators" (Manitoba Education, Citizenship and Youth, 2003b) provides some direction for how to make curricula more appropriate when dealing with Aboriginal students and issues, the skills and outcomes contained are not harmonious with the skills of Canadian citizenship.

The development of skills and outcomes for Canadian citizenship that are harmonious with Aboriginal conceptions of citizenship would require that curriculum documents containing those skills and outcomes emphasize elements of traditional Aboriginal identity, including lifestyles, spirituality, and means for communication. These elements of Aboriginal identity can have the ability to provide a frame of reference with which Aboriginal students and teachers can use to establish localized conceptions of citizenship that are congruent with the values of Canadian citizenship. Cardinal (1977), Battiste and Semaganis (2002), and Schissel and Wotherspoon (2003) have asserted this point by suggesting that localized manifestations of one's self-concept are important toward the affirmation of personal and community identity in a pluralistic or multicultural society. Although current skills and outcomes found in the Manitoba curriculum are useful for the general delivery of a citizenship education programme, the mediums and means with which is delivered may not be entirely appropriate for Aboriginal classrooms.

Attitudes towards educational leadership and how it relates to citizenship development may merit examination. School principals, as the instructional leaders of their schools, frequently have a perspective on school operations that are bureaucratic in nature. This notion was supported by some participants who suggested that the institutional imperatives that school administrators have to endure place barriers on how Aboriginal students are understood and dealt with. The ways in which Aboriginal families and community exist frequently require that schooling is regarded in a variety of ways depending on situational circumstances, some of which may not be consistent with contemporary educational imperatives. Circumstances related to disadvantaged Aboriginal youth may also require that alternative means be found to deal with students in order to realize educational success. As Wallen and Fraenkel (2001) suggested, organizational perspectives for school administrators should be flexible enough to accommodate diversity in student populations.

Implications for Educational Practice

The following implications are, according to the researcher, important to note.

Modeling and Practical Experience

The issue of modeling was cited frequently in the qualitative data of this study. As opposed to scholarly subjects that lend themselves more to direct instruction such as mathematics, citizenship education is not necessarily one that is best explored through theory alone, but through observation, reflection and replication in a way that tacitly communicates the importance of behaving in a way that is congruent with the values associated with citizenship development. As Levin (1998) suggested, education should be something one does, not something that should be done to someone. There were a variety of different forums that the participants in this study suggested as appropriate

settings where students can practice the behaviours and learn the values associated with citizenship development. From environmental groups to student government activities to sport teams, such extra-curricular and class-based activities have the potential to allow students to explore citizenship development. When exposed to teachers, mentors or highly regarded peers in such activities, students have the opportunity to observe how such behaviour looks like and how it can be rewarding to behave in a desired way.

Long Term Commitment

Citizenship development should not be regarded as a process that can take place within the temporal boundaries associated with other courses. Expecting students to meet the behavioural outcomes of the citizenship education curriculum within a unit or a term may not be practical. Citizenship education is a long term process and, as one participant stated, the results may not be observed until long after graduation.

Implications for Further Research

To the knowledge of the researcher, this is the first descriptive study of Aboriginal high school student behaviour and its congruence with the values of citizenship education. This study provided insight into this subject such that further topics of research related to this study emerge. Some of these suggestions for further research have been referred to in the previous section.

First Nations Schools

There were no First Nations Schools, also known as band-controlled schools represented in this study, nor were there community schools from Incorporated Native communities. The value that such schools would have for a study such as this is related, in part, to the fact that these schools tend to have homogenous Aboriginal student populations. Although such schools were not represented in this study, the schools that

did have the largest proportion of Aboriginal students in this study responded to the survey items in the survey in a way that suggested that Aboriginal students frequently did not behave in a desired manner. Although this demographic category, 51-75%, did not represent as many schools as others, it does raise the question of how student behaviour is perceived in schools where the Aboriginal student population is larger. The researcher believes that further study in schools such as those found on First Nations Reserves may resolve this question.

Further Exploration of the Reasons for Aboriginal Student Problems

In the open-ended survey questions as well as the interviews, the participants made reference to what they believe were the reasons why Aboriginal students struggle with citizenship development in certain areas. There were three principal reasons offered: transience, family influences, and difficulty in establishing relationships. The researcher felt there was some evidence that suggested that these circumstances lend to a measure of estrangement for Aboriginal students, which, in turn, sometimes leads to behaviour that was incongruent with the educational expectations. This study was not intended to explore the reasons for Aboriginal student behaviour, but the researcher believes that these possible factors may be worthy of study.

Different Research Methodologies

Related to the previous point, the researcher believes that the study of Aboriginal student behaviour in terms of why and how it manifests itself in schools does not lend to descriptive survey research. An appropriate way of exploring the reasons why behaviour occurs may be through rigorous action or participative research with a smaller sample set of participants in a real school and/or community setting.

Including "Community" in Research of Citizenship Development

The term *community* occurred frequently throughout the study, the researcher acknowledges the possibility that the development and maintenance of community in the school is an important element in the concept of citizenship. In exploring the scholarly literature on citizenship, the allegiances that are cited as important to citizenship is frequently associated with a country, province, or some racial or religious group. As important as allegiances such as these may be, localized communities where relationships can flourish and issues of trust, collaboration and shared belief may be better locations in which citizens can develop. The term community was not cited in the scholarly literature that the researcher reviewed in preparation for this study, but he does believe that further exploration of the relationship between citizenship and community may be a worthwhile scholarly venture.

Reflections on the Study

The researcher made a number of reflections regarding this study.

Sample Population

At its outset, this study attempted to acquire data from a wide range of schools in terms of location, size, and jurisdiction, to name a few. Although the researcher was fortunate to acquire participation from teachers and administrators, permission to conduct research in schools that were band controlled was not acquired. Therefore, perceptions of Aboriginal student behaviour in First Nations and incorporated Native communities were not reflected in this study. Consequently, this study could only focus on Provincial schools.

Findings in Specific Demographic Categories

This study acquired data from a wide range of schools in the province of Manitoba, representing 18 demographic categories. As could be expected from a study such as this, some demographic categories in this study were represented by more participants than others. For example, in the variable *role*, it was expected that approximately two-thirds of the participants in the study would be teachers. In the variable *student population*, it was expected that schools that had populations greater than 1000 would be represented less frequently in the study than schools with lower student populations.

In the case of a small number of variables, the researcher had cause to believe that the data related to these variables was worthy of note. There were two variables for which this was the case, both of which have been explored as interesting: 51-75%, in the variable of *percentage of Aboriginal students* and Kindergarten – Senior 4, in the variable of *school grade levels* were of particular interest because the number of occurrences in the surveys where participants associated with these categories offered responses that suggested that Aboriginal students sometimes did not behave in a desired manner. These variables, as discussed in chapter four, did not represent as many participants in the study as others. However, this development raises questions regarding how other teachers and administrators in similar school circumstances would respond to the questions posed in this study.

Community: A Frequently Occurring Theme

The qualitative data acquired in this study represented responses to, among other things, questions about citizenship and how citizenship was addressed in the participants' schools. In responding to these questions, participants frequently made reference to the

importance of *community*. Community referred to the location or social group where individuals can develop and maintain a role that encourages, amongst other things, harmony and cooperation. In developing this study, the researcher did not use the concept of community in any of the study instruments or in the proposal that preceded the study. However, administrators and teachers involved in this study associated the importance of developing and maintaining community with the concept of citizenship.

The concept of community is one that has emerged frequently in the scholarly literature associated with Native Studies in recent decades (Friesen & Friesen, 2002; Lawrence, 2004; Levin, 1993). In numerous areas of study, including education, the importance of community is articulated in reference to the positive impact that the relationships, shared values and tacit understandings that can lend to the realization of institutional goals. Although this study focused on the concept of citizenship and how it relates to student behaviour, the importance of community and how it was perceived in relation to citizenship education was an unintended discovery.

Reasons for Struggle

From the qualitative data, there were a number of instances where the anecdotal data emphasized the deficits that exist with Aboriginal high school students in Manitoba, particularly with their struggle to meet behavioural expectations in their respective schools. A number of participants, especially in the study interviews, were given an opportunity to elaborate on these issues, and these elaborations frequently focused on the reasons for these struggles. Although this study was not intended to explore why Aboriginal students struggle with citizenship development, some evidence regarding the reasons for their struggles did surface. These reasons were related to such things as family circumstances, transience, and relationships with other students. The isolated

instances of frustration that some of the participants communicated in the study suggested that deficits may exist and the reasons for their existence would be better understood through further inquiry.

Societal Betterment

Participants in this study frequently cited the importance of students assuming their "role" in their community or society, whether that community or society referred to school, neighbourhood, or country. Many of the study participants felt that exercising their respective role was an important occurrence in citizenship development. Although no participant offered any insight into what these roles actually are, other than their existence, the participants who did talk about these roles did so in relation to how citizens who did so would lend to some form of societal betterment. Some participants offered examples of what constituted societal betterment such as being vocal about important issues, being critical of media and marketing, and helping those who are less fortunate. Upon completion of this study, the researcher considered the possibility that societal betterment may be viewed by many of the participants as a value of citizenship; such was the frequency that participants cited the importance of societal betterment.

A Note on the Participants

During the course of this study, the researcher began to believe that the participants had the potential to experience difficulty discussing Aboriginal educational issues due to the sensitivity of the issue. In one of the interviews that were conducted in the study, there was a tacit acknowledgement between the researcher and the interviewee that the sensitivity of Aboriginal struggles in school may be making her uncomfortable. For the most part, the researcher believes that this apprehensiveness was avoided.

Tension

This dissertation may reflect a measure of tension between various social quarters. The form of citizenship that is discussed in this study may be characterized as Eurocentric in nature: a colonial commentary on prescribed relations between state and citizen. As was discussed in chapter 2, Aboriginal understandings of the relationship between an individual the community in which he/she lives is notably different from the ideal of citizenship that mandates the espousal of broad values that imply specific behavioural imperatives such as those found in this study's conceptual framework. Canadian citizenship is, and has been, a problematic issue for Aboriginal peoples in Canada. Because of recent curriculum developments in Manitoba, these problematic issues may be prevalent in Canadian schools. The researcher believes that such tension merits scholarly attention because of the implications that educational curriculum and implementation can have on the social development of Aboriginal youth in Canada.

As was discussed throughout this dissertation, the guiding framework for this study was the values for citizenship as espoused by the Manitoba social studies curriculum. It may be worthy to note that the use of such a curriculum that emphasizes Canadian citizenship for Aboriginal students may be another significant source of tension if one considers that Aboriginal perspectives on citizenship, which differ from that of non-Aboriginal perspectives in the way discussed in chapter 2, are emerging in a climate of cultural revitalization for Aboriginal peoples. Aboriginal cultural revitalizations such as this, sometimes regarded as a means of social resistance and cultural affirmation by Aboriginal peoples, is frequently not prevalent in educational programming in Canada. The espousal of post-colonial forms of schooling such as mainstream citizenship

education in Canadian schools can foster considerable tension that may merit scholarly attention.

Conclusion

In the first chapter, I identified the purpose of this study: to describe the congruence between Aboriginal student citizenship development, as manifested in behaviour, and the prescribed outcomes of Canadian citizenship in secondary schools in Manitoba. The values of Canadian citizenship, outlined in chapter 2, were essential to this study because the Manitoba Social Studies curriculum's content on citizenship education was developed with these values. These values, which allegedly reflect Canadian society's values of citizenship, also inform educational activities with the intention of influencing student behaviour to fulfill curricular outcomes. The findings of this study, discussed earlier in this chapter, suggest that Aboriginal students of Manitoba secondary schools do, for the most part, behave in a way that is congruent with the values associated with Canadian citizenship. There was evidence that some Aboriginal students have difficulty in behaving in a prescribed way; these instances were associated with schools with comparatively large Aboriginal student populations and schools that cater to the grade levels of Kindergarten through senior 4.

The implications of these findings, discussed earlier in this chapter, include increased integration of relevant Aboriginal perspectives in curricula and school activities, acknowledgement of Aboriginal students' personal circumstances on the part of teachers and principals, increased provision of opportunities for Aboriginal students to gain practical experience in regard to citizenship development, and long term commitment to individual student development in the area of citizenship, Additionally, further research may be required that focuses on Aboriginal students on First Nations as

well as consideration of *community* as an important element of Aboriginal citizenship development.

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Appendix A

Information letter and invitation to participate

Information Letter and Invitation to Participate

Study: Citizenship Education for Aboriginal High School Students in the Province of Manitoba: A Descriptive Study.

Investigator: Frank Deer, Doctoral Candidate, University of Saskatchewan

I am inviting you, as an administrator or teacher in Manitoba school, to participate in a research project involving citizenship development amongst Aboriginal high school students in the province of Manitoba. Permission has been acquired from your school division/authority, and a copy of the signed letter of permission is enclosed with this letter. If you are interested in participating, please complete the attached survey. The school principal will distribute the surveys to staff in your school (administrators and teachers). When completed, the surveys should be collected by the school principal, placed in the self-addressed stamped envelope and mailed back to me.

The purpose of this letter is to (a) describe the study and how I will be collecting data, (b) your role as a participant, and (c) the potential benefits of this research.

Program Description

The purpose of this study is to provide a description of how students in Manitoba Aboriginal-focus high schools exemplify the skills and values of Canadian citizenship. You will be asked to respond to survey items regarding how you perceive student behaviour in your school. The survey items were designed using a framework for citizenship that is used by the Manitoba government when developing curriculum and programming. As a school administrator or teacher of an identified Aboriginal-focus school in Manitoba, you are a potential participant. As the survey requests, responses should be provided while considering your observations for the 2005/06 school year.

Privacy and Confidentiality

This study has been designed to maintain the confidentiality of the participants and the information that they provide. The enclosed survey does not ask for any information that will identify you, the participant, or the school in which you work. The school division or school authority in which your school is situated will be considered so that commentary regarding regional differences can be made: the identity of your school division or school authority will not appear in the final dissertation.

Potential Benefits

Manitoba's current school reform movement has involved numerous program and policy developments, including the area of citizenship development. Through provincial authorities as well as the Western and Northern Canadian Protocol for Collaboration in Education, the concept of a Canadian citizen has been developed and legitimated through government policy and curriculum development. This study will provide valuable information regarding the relationship between Aboriginal students in Manitoba and the concept of Canadian citizenship.

Right to Decline

Your participation in this study is voluntary, and you may withdraw (i.e. decline to complete the survey) for any reason, at any time, without penalty of any sort. Additionally, you may decline to answer any of the questions contained in the survey. Although the data from this study will be used in my doctoral dissertation, the data will be presented in aggregate form, thus it will not be possible to identify individuals or schools. Please do not write your name or your school (or any other information that would identify your particular school) anywhere on the survey. Please identify only the school division or school authority in which your school operates.

Questions

If you have any questions concerning the study, please feel free to contact me at the phone number provided below. You can also contact my supervisor, Dr. Larry Sackney, at (306) 996-7626.

Consent to Participate

By completing the survey and returning it to me, you will also be consenting to participate in the study described above. Please note that participation in this study is voluntary.

Feedback/Results

I will be happy to share the results with you. Findings of the research will be provided in the form of a report, which will be provided to your school division/authority office following completion of the study.

Ethics Approval

This study has been approved by the Behavioural Research Ethics Board at the University of Saskatchewan on April 24th, 2006. Any questions can be directed to me at the number below or to the Office of Research Services at (306) 966-2084. For your convenience, both myself and the Office of Research Services can be called collect.

Frank Deer, Doctoral Candidate
Department of Educational Administration
College of Education
University of Saskatchewan
Phone: (204) 996-6584
Email: mrfrank_deer@yahoo.ca

Appendix B

Letter to Request Permission for Superintendents of School Divisions/Districts

Letter to Request Permission for Superintendents of School Divisions/Districts

NAME
ADDRESS
ADDRESS
POSTAL CODE

Dear _____ DATE

My name is Frank Deer and I am a Ph.D. candidate at the University of Saskatchewan. Please accept this letter as request to conduct research with administrators in your school division. This study, titled *Citizenship Education for Aboriginal High School Students in the Province of Manitoba: A Descriptive Study*, will explore citizenship development amongst Aboriginal high school students in the province of Manitoba. This research is scheduled to begin in April of 2006 and end in June.

An important element of this study involves data collection from administrators, principals or vice-principals, and teachers in Manitoba high schools. Administrators and teachers will be asked to complete a Likert-scale survey that is designed to acquire perceptions of student behaviour in their school. As I will be requesting participation of all school divisions and authorities in Manitoba, I hope to acquire a broad perspective on this phenomenon in the province. It is requested that school principals and teachers complete this survey. If unavailable, a vice-principal from the respective school may complete the survey.

Data acquired from the surveys will be reported in aggregate form only and information regarding the identity of the participants and the jurisdiction in which they work will not be revealed. In addition, the survey will make no requests for personal information of the participants. Participation is strictly voluntary. By completing the survey and returning it in the self-addressed stamped envelope, the participants will be signifying consent to participate. A report of the research will be provided to your office after the completion of the study that can be viewed by participants. Participants can also contact me for a research report be calling (204) 996-6584 or via email at mrfrank_deer@yahoo.ca.

Copies of the letter of invitation and the survey are enclosed for your information.

To signify approval to conduct research in your school division/district, please sign the attached consent form and return it in the self-addressed, stamped envelope provided. A copy of this signed consent form will be sent to participants in your school division/district along with the survey. This study has been approved by the University of Saskatchewan Behavioural Ethics Board on April 18th, 2006. Any questions or concerns regarding this study can be directed to them by calling (306) 966-2084. Collect calls will be accepted. If you have any questions about the survey process or the research study in general, please contact Frank Deer (researcher) at (204) 996-6584 or Dr. Sheila Carr-Stewart (Supervisor) at (306) 996-7611. If you prefer to correspond in writing, our mailing address is Department of Educational Administration, College of Education,

University of Saskatchewan, 28 Campus Drive, Saskatoon, SK, S7N 0X1. Thank you for your time, consideration and support of this project.

Sincerely,

Frank Deer, Doctoral Candidate (Researcher)
Department of Educational Administration
College of Education, University of Saskatchewan
(204) 996-6584

Dr. Sheila Carr-Stewart, Supervisor
Department of Educational Administration
College of Education, University of Saskatchewan
(306) 966-7611

Frank Deer
Department of Educational Administration
College of Education
University of Saskatchewan
28 Campus Drive
Saskatoon, SK
S7N 0X1

Dear Mr. Deer,

I hereby give permission for the research study, *Citizenship Education for Aboriginal High School Students in the Province of Manitoba: A Descriptive Study*, to be conducted in _____ in the months of May and June, 2006. I understand that you will be distributing surveys to school administrators in my school division as a means for collecting data.

_____ _____

(Signature of Superintendent) (Date)

Appendix C

Certificate of Ethics Approval

Certificate of Ethics Approval

University of Saskatchewan
Behavioural Research Ethics Board (Beh-REB)

24-Apr-2006

Certificate of Approval

PRINCIPAL INVESTIGATOR
Sheila Carr-Stewart

DEPARTMENT
Educational Administration

BEH#
06-98

STUDENT RESEARCHER(S)
Frank Deer

INSTITUTION (S) WHERE RESEARCH WILL BE CARRIED OUT
University of Saskatchewan
Saskatoon SK

SPONSORING AGENCIES
UNFUNDED

TITLE
Citizenship development in Aboriginal-Focused School Settings: A Descriptive Study

CURRENT APPROVAL DATE
24-Apr-2006

CURRENT RENEWAL DATE
01-Apr-2007

CERTIFICATION

The University of Saskatchewan Behavioural Research Ethics Board has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original protocol submitted for ethics review. This Certificate of Approval is valid for the above time period provided there is no change in experimental protocol or consent process or documents.

Any significant changes to your proposed method, or your consent and recruitment procedures should be reported to the Chair for Research Ethics Board consideration in advance of its implementation.

ONGOING REVIEW REQUIREMENTS

The term of this approval is five years. However, the approval must be renewed on an annual basis. In order to receive annual renewal, a status report must be submitted to the REB Chair for Board consideration within one month of the current expiry date each year the study remains open, and upon study completion. Please refer to the following website for further instructions: *http://www.usask.ca/research/ethical.shtml* .

APPROVED.

Valerie Thompson., Chair
Behavioural Research Ethics Board
University of Saskatchewan

Please send all correspondence to:

Ethics Office
University of Saskatchewan
Room 306, Kirk Hall, 117 Science Place
Saskatoon, SK S7N 5C8
Phone: (306) 966-2084 Fax: (306) 966-2069

Appendix D

Survey Instrument

Survey Instrument
Aboriginal Student Behaviour in Manitoba Schools

Dear Participant,

The purpose of this survey is to collect information regarding school educators overall perceptions of student behaviour in Manitoba Aboriginal-focus high schools. The purpose of this study is to acquire an understanding of the development of student behaviour and its relationship with the values associated with Canadian citizenship. In responding to the Likert-type scale items regarding student behaviour in your school, please do so with focus on the 2005/2006 school year. Please complete this survey at your earliest convenience.

Thank you very much for your time and support of the research.

Demographic Questions

Use a check (√) to indicate the most suitable response

Please select the role that best describes you:

☐ Administrator ☐ Teacher

Please select your school type:

☐ Public/ Provincial ☐ Private ☐ First Nations

Please classify your school's geographic location:

☐ Winnipeg ☐ Northern ☐ Southern (south of Lake Winnipeg) ☐ Urban (not Winnipeg)

Please indicate the number of students in your school:

☐ <250 ☐ 250-500 ☐ 501-1,000 ☐ 1,000+

Please indicate the grade levels in your school:

☐ Kindergarten-Senior 4 ☐ Grade 7-Senior 4 ☐ Senior 1-Senior 4 ☐ Other (please specify)

Please estimate, to the best of your knowledge, the percentage of Aboriginal students in your school:

☐ 0-25% ☐ 26-50% ☐ 51-75% ☐ 76-100%

If your school is a public/provincial school, please identify the school division/district which your school belongs to:

_____

Student Behaviour Questions
While thinking about student BEHAVIOUR in senior 1 to senior 4 students in your school, please respond to each question by circling the most appropriate response.

In your school, there is evidence that Aboriginal students…

1. Allow others to finish what they are saying.

Never Rarely Sometimes Most of the Time All of the Time

2. Acknowledge the existence of cultural differences.

Never Rarely Sometimes Most of the Time All of the Time

3. Acknowledge the existence of basic freedoms that Canadians enjoy, including freedom of thought, freedom of speech, freedom of religion, and freedom of peaceful assembly.

Never Rarely Sometimes Most of the Time All of the Time

4. Do not engage in fighting.

Never Rarely Sometimes Most of the Time All of the Time

5. Acknowledge the existence of classroom and school rules.

Never Rarely Sometimes Most of the Time All of the Time

6. Make use of garbage and recycling receptacles.

Never Rarely Sometimes Most of the Time All of the Time

In your school, there is evidence that Aboriginal students…

7. Solicit assistance from their peers.

Never	Rarely	Sometimes	Most of the Time	All of the Time

8. Use language that is respectful of human diversity.

Never	Rarely	Sometimes	Most of the Time	All of the Time

9. Acknowledge that there are boundaries involved with ones right to expression (e.g. being sensitive to others).

Never	Rarely	Sometimes	Most of the Time	All of the Time

10. Do not engage in bullying.

Never	Rarely	Sometimes	Most of the Time	All of the Time

11. Violate classroom and school rules.

Never	Rarely	Sometimes	Most of the Time	All of the Time

12. Acknowledge the possible impact that mismanaged refuse can have on the environment.

Never	Rarely	Sometimes	Most of the Time	All of the Time

13. Seek consensus in collaborative problem solving.

Never	Rarely	Sometimes	Most of the Time	All of the Time

14. Acknowledge the existence of culturally diverse perspectives.

Never	Rarely	Sometimes	Most of the Time	All of the Time

15. Demonstrate control over their behaviour in group settings.

Never	Rarely	Sometimes	Most of the Time	All of the Time

16. Do not engage in violent behaviour.

Never	Rarely	Sometimes	Most of the Time	All of the Time

In your school, there is evidence that Aboriginal students…

17. Acknowledge the existence of laws that are relevant to them and their community.

Never Rarely Sometimes Most of the Time All of the Time

18. Acknowledge the importance of an ecologically sound environment.

Never Rarely Sometimes Most of the Time All of the Time

19. Consider the opinions of their peers.

Never Rarely Sometimes Most of the Time All of the Time

20. Celebrate aspects of Aboriginal culture.

Never Rarely Sometimes Most of the Time All of the Time

21. Demonstrate respect for the spiritual and/or religious beliefs of others.

Never Rarely Sometimes Most of the Time All of the Time

22. Acknowledge the utility of a safe learning environment.

Never Rarely Sometimes Most of the Time All of the Time

23. Acknowledge how laws can benefit their community.

Never Rarely Sometimes Most of the Time All of the Time

24. Acknowledge their personal responsibilities toward environmental stewardship.

Never Rarely Sometimes Most of the Time All of the Time

25. Acknowledge a value for equality.

Never Rarely Sometimes Most of the Time All of the Time

26. Acknowledge the benefits of learning about other cultures.

Never Rarely Sometimes Most of the Time All of the Time

In your school, there is evidence that Aboriginal students…

27. Interfere with the basic freedoms of others.

Never	Rarely	Sometimes	Most of the Time	All of the Time

28. Acknowledge the negative impacts that violence can have in the school.

Never	Rarely	Sometimes	Most of the Time	All of the Time

29. Acknowledge the role that democratic decision making has in the creation and maintenance of law.

Never	Rarely	Sometimes	Most of the Time	All of the Time

30. Acknowledge the impact that environmental harm can have upon animal and plant life.

Never	Rarely	Sometimes	Most of the Time	All of the Time

Open-Ended Questions

1. How would you define citizenship?

2. How might citizenship education programming in your school be improved?

3. What, if any, are the positive aspects regarding citizenship education in your school?

4. What, if any, are the negative aspects regarding citizenship education in your school?

5. Any further comments?

Completed surveys should be returned to your principal. The school principal should return all completed surveys in the self-addressed, stamped envelope that was enclosed with the surveys and return them to the researcher.

Appendix E

Consent Form for Interviews

Consent Form for Interviews

You are invited to participate in a study entitled *Citizenship Education for Aboriginal High School Students in the Province of Manitoba: A Descriptive Study*. Please read this form carefully, and feel free to ask questions you might have.

Researcher(s): Frank Deer, Doctoral Candidate, University of Saskatchewan

Program Description
The purpose of this study is to provide a description of how students in Manitoba Aboriginal-focus high schools exemplify the skills and values of Canadian citizenship. You will be asked to take part in an interview regarding citizenship education for Aboriginal students. As a school administrator or teacher of an identified Aboriginal-focus school in Manitoba, you are a potential participant.

Privacy and Confidentiality
This study has been designed to maintain the confidentiality of the participants and the information that they provide. The interviewer will not ask for any information that will identify you, the participant, or the school in which you work.

Potential Benefits
Manitoba's current school reform movement has involved numerous program and policy developments, including the area of citizenship development. Through provincial authorities as well as the Western and Northern Canadian Protocol for Collaboration in Education, the concept of a Canadian citizen has been developed and legitimated through government policy and curriculum development. This study will provide valuable information regarding the relationship between Aboriginal students in Manitoba and the concept of Canadian citizenship.

Right to Decline
Your participation in this study is voluntary, and you may withdraw (i.e. decline to complete the survey) for any reason, at any time, without penalty of any sort. Additionally, you may decline to answer any of the questions contained in the survey. Although the data from this study will be used in my doctoral dissertation, the data will be presented in aggregate form, thus it will not be possible to identify individuals or schools. Please do not write your name or your school (or any other information that would identify your particular school) anywhere on the survey. Please identify only the school division or school authority in which your school operates.

Questions
If you have any questions concerning the study, please feel free to contact me at the phone number provided below. You can also contact my supervisor, Dr. Larry Sackney, at (306) 996-7626.

Feedback/Results
I will be happy to share the results with you. Findings of the research will be provided in the form of a report, which will be provided to your school division/authority office following completion of the study.

Ethics Approval
This study has been approved by the Behavioural Research Ethics Board at the University of Saskatchewan on April 24th, 2006. Any questions can be directed to me at the number below or to the Office of Research Services at (306) 966-2084. For your convenience, both myself and the Office of Research Services can be called collect.

Consent to Participate
I, the participant, have read and understood the description provided above; I have been provided with an opportunity to ask questions and my questions have been answered satisfactorily. I consent to participate in the study described above, understanding that I may withdraw this consent at any time. A copy of this consent form has been given to me for my records.

_____	_____
(Name of Participant)	(Date)
_____	_____
(Signature of Participant)	(Signature of Researcher)

Appendix F

Interview Instrument

Interview Instrument

Interview Questions

1. Introductions.
    - Participant's professional role and experiences.

2. Citizenship education, which is dealt with in Manitoba's Social Studies curriculum, represents a means for schools and educators to become effective citizens.
    - What does citizenship education mean to you?
    - How do you view citizenship education in your school?
    - What is citizenship?

3. What is involved in the development and delivery of a citizenship education program?

4. How citizenship is addressed in your school?

5. What should the "end-product" be in regard to citizenship education?

6. Aboriginal situation in your school:
    - Demographic profile related to Aboriginal student population.
    - How do Aboriginal students perform related to the skills and outcomes of citizenship development?

7. What are some of the challenges related to Aboriginal students and citizenship development?

Appendix G

Manitoba's Senior I and II Social Studies Curriculum – Student Outcomes

Manitoba's Senior I and II Social Studies Curriculum – Student Outcomes

Cluster 1, Senior 1
Students will…

1. Be willing to consider diverse social and cultural perspectives.
2. Appreciate Canadian cultural pluralism.
3. Be willing to support the vitality of their First Nations, Inuit, or Métis languages and cultures.
4. Be willing to support the vitality of their French language and francophone culture.
5. Appreciate the efforts or Canadians who have helped to promote human rights.
6. Value the contributions of diverse cultural and social groups to Canadian society.
7. Value non-violent resolutions to conflict.

Cluster 2, Senior 1
Students will…

1. Appreciate democratic ideals in Canadian society.
2. Value their democratic responsibilities and rights.
3. Be willing to exercise their responsibilities and rights as citizens living in a democracy.
4. Be sensitive to the impact of majority rule on minorities and marginalized groups.

Cluster 3, Senior 1
Students will...

1. Appreciate Remembrance Day as a commemoration of Canadian participation and peacemaking in world conflicts.
2. Be willing to consider local, national, and global interests in their decisions and actions.
3. Be willing to consider the impact of their consumer choices.

Cluster 4, Senior 1
Students will...

1. Be willing to engage in discussion and debate about citizenship.
2. Respect traditional relationships that Aboriginal peoples of Canada have with the land.
3. Be willing to make personal choices to sustain the environment.
4. Appreciate that knowledge of the past helps to understand the present and prepare for the future.
5. Value Canada's contributions to the global community.
6. Be willing to consider ethical questions related to sharing wealth and resources.

Cluster 1, Senior 2
Students will…

1. Value the importance of geographic knowledge and understanding in making informed decisions.
2. Appreciate the importance of place to their identity.
3. Respect the Earth as a complex environment in which humans have important responsibilities.

Cluster 2, Senior 2
Students will…

1. Be willing to consider diverse views regarding the use of natural resources.
2. Be willing to consider the implications of personal choices regarding natural resources.

Cluster 3, Senior 2
Students will...

1. Be willing to consider the environmental consequences of their food choices.
2. Be willing to consider the economic and political influence of food choices.

Cluster 4, Senior 2
Students will...

1. Be willing to consider the social and environmental impacts of their consumer choices.
2. Be willing to consider the economic implications of their consumer choices.

Cluster 5, Senior 2
Students will...

1. Value the social diversity of urban centres.
2. Be willing to consider the merits of living in rural, urban, and remote places.
3. Appreciate the interdependence between urban centres and hinterlands.

Appendix H

The Multiculturalism Act, Article 3, Subsection 1

The Multiculturalism Act, Article 3, Subsection 1

3. (1) It is hereby declared to be the policy of the Government of Canada to

(a) recognize and promote the understanding that multiculturalism reflects the cultural and racial diversity of Canadian society and acknowledges the freedom of all members of Canadian society to preserve, enhance and share their cultural heritage;

(b) recognize and promote the understanding that multiculturalism is a fundamental characteristic of the Canadian heritage and identity and that it provides an invaluable resource in the shaping of Canada's future;

(c) promote the full and equitable participation of individuals and communities of all origins in the continuing evolution and shaping of all aspects of Canadian society and assist them in the elimination of any barrier to that participation;

(d) recognize the existence of communities whose members share a common origin and their historic contribution to Canadian society, and enhance their development;

(e) ensure that all individuals receive equal treatment and equal protection under the law, while respecting and valuing their diversity;

(f) encourage and assist the social, cultural, economic, and political institutions of Canada to be both respectful and inclusive of Canada's multicultural character;

(g) promote the understanding and creativity that arise from the interaction between individuals and communities of different origins;

(h) foster the recognition and appreciation of the diverse cultures of Canadian society and promote the reflection and the evolving expressions of those cultures;

(i) preserve and enhance the use of languages other than English and French, while strengthening the status and use of the official languages of Canada; and

(j) advance multiculturalism throughout Canada in harmony with the national commitment to the official languages of Canada.

Appendix I

Categorized Chi squares for Value Sets 1 to 6

Categorized Chi squares for Value Sets 1 to 6

Admin — **Value Set 1**

	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
1	7.8 / 1	7.8 / 3	7.8 / 6	7.8 / 21		31	3	31.839	1.01344
7		10 / 7	10 / 17	10 / 6		30	2	7.4	0.49666
13		10 / 9	10 / 9	10 / 12		30	2	0.6	0.14142
19			15.5 / 11	15.5 / 20		31	1	2.613	0.29033
25		10.3 / 11	10.3 / 19	10.3 / 1		31	2	15.742	0.71261

Teacher

1	13.6 / 2	13.6 / 6	13.6 / 12	13.6 / 39	13.6 / 9	68	4	63.324	0.96501
7		22.7 / 16	22.7 / 35	22.7 / 17		69	2	10.088	0.38236
13		21.7 / 18	21.7 / 32	21.7 / 15		65	2	7.6	0.34194
19			23 / 26	23 / 42	23 / 1	69	2	37.13	0.73356
25		17 / 7	17 / 23	17 / 26	17 / 2	68	3	42.471	0.7903

Winnipeg

1	7.6 / 1	7.6 / 3	7.6 / 9	7.6 / 19	7.6 / 6	38	4	26.211	0.83052
7		12.3 / 10	12.3 / 19	12.3 / 8		37	2	5.568	0.38793
13		12 / 11	12 / 16	12 / 9		36	2	2.167	0.24535
19			19.5 / 17	19.5 / 22		39	1	0.641	0.1282
25		9.8 / 3	9.8 / 14	9.8 / 21	9.8 / 1	39	3	27.359	0.83756

North

1		5 / 2	5 / 4	5 / 13	5 / 1	20	3	18	0.94868
7		6.7 / 2	6.7 / 11	6.7 / 7		20	2	6.1	0.55227
13		6.3 / 3	6.3 / 8	6.3 / 8		19	2	2.632	0.37219
19			10 / 5	10 / 15		20	1	5	0.5
25		6.7 / 1	6.7 / 8	6.7 / 1		20	2	7.9	0.62849

South

1	5.8 / 1	5.8 / 3	5.8 / 4	5.8 / 19	5.8 / 2	29	4	38.414	1.15092
7		9.7 / 8	9.7 / 15	9.7 / 6		29	2	4.621	0.39918
13		9.3 / 9	9.3 / 12	9.3 / 7		28	2	1.357	0.22015
19			14.5 / 11	14.5 / 18		29	1	1.69	0.2414
25		7.3 / 3	7.3 / 8	7.3 / 16	7.3 / 2	29	3	16.931	0.76409

Urban

1	2.2 / 1	2.2 / 1	2.2 / 1	2.2 / 7	2.2 / 1	11	4	13.091	1.09091
7		3.7 / 2	3.7 / 6	3.7 / 3		11	2	2.364	0.46358
13		3.7 / 4	3.7 / 4	3.7 / 3		11	2	0.182	0.12863
19			3.7 / 3	3.7 / 7	3.7 / 1	11	2	5.091	0.68031
25			5 / 3	5 / 7		10	1	1.6	0.4

<250

1	8.4 / 1	8.4 / 4	8.4 / 7	8.4 / 26	8.4 / 4	42	4	48.238	1.07169
7		14 / 11	14 / 21	14 / 10		42	2	5.286	0.35476
13		13.3 / 8	13.3 / 19	13.3 / 13		40	2	4.55	0.33727
19			14 / 12	14 / 29	14 / 1	42	2	28.429	0.82273
25		10.3 / 4	10.3 / 12	10.3 / 23	10.3 / 2	41	3	26.61	0.80562

250-500

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
1	5.2 / 1	5.2 / 3	5.2 / 2	5.2 / 19	5.2 / 1	26	4	46.308	1.33457
7		9 / 3	9 / 16	9 / 8		27	2	9.556	0.59492
13		8.7 / 7	8.7 / 12	8.7 / 7		26	2	1.923	0.27196
19			13.5 / 9	13.5 / 18		27	1	3	0.33333
25			9 / 11	9 / 15	9 / 1	27	2	11.556	0.65422

501-1000

1	5.4 (1)	5.4 (2)	5.4 (8)	5.4 (12)	5.4 (4)	27	4	15.407	0.7554
7		8.3 (7)	8.3 (13)	8.3 (5)		25	2	4.16	0.40792
13		8.3 (10)	8.3 (9)	8.3 (6)		25	2	1.556	0.24948
19			13.5 (13)	13.5 (14)		27	1	11.231	0.64495
25		9 (3)	9 (11)	9 (13)		27	2	4.923	0.42701

1000 +

1			1.7 (1)	1.7 (3)	1.7 (1)	5	2	1.6	0.56569
7		1.7 (2)	1.7 (2)	1.7 (1)		5	2	0.4	0.28284
13		1.7 (2)	1.7 (1)	1.7 (2)		5	2	0.4	0.28284
19			2.5 (3)	2.5 (2)		5	1	0.2	0.2
25				5 (5)		5	0		0

K-12

1		1.5 (1)	1.5 (2)			3	1	0.333	0.33317
7		1 (1)	1 (1)	1 (1)		3	2	0	0
13			1.5 (2)	1.5 (1)		3	1	0.333	0.33317
19			1.5 (1)	1.5 (2)		3	1	0.333	0.33317
25			1.5 (1)	1.5 (2)		3	1	0.333	0.33317

Gr 7 to 12

1		3 (1)	3 (3)	3 (7)	3 (1)	12	3	8	0.8165
7		4 (5)	4 (5)	4 (2)		12	2	1.5	0.35355
13		3.7 (3)	3.7 (5)	3.7 (3)		11	2	0.727	0.25708
19			6 (4)	6 (8)		12	1	1.333	0.33329
25		4 (1)	4 (4)	4 (7)		12	2	4.5	0.61237

Gr 9 to 12

1	12.2 (2)	12.2 (5)	12.2 (12)	12.2 (37)	12.2 (5)	61	4	67.443	1.05149
7		20 (13)	20 (34)	20 (13)		60	2	14.7	0.49497
13		20 (18)	20 (28)	20 (14)		60	2	5.2	0.29439
19			20.7 (25)	20.7 (36)	20.7 (1)	62	2	31	0.70711
25		15.3 (4)	15.3 (21)	15.3 (34)	15.3 (2)	61	3	45.033	0.85921

Other

1	4.8 (1)	4.8 (2)	4.8 (1)	4.8 (16)	4.8 (4)	24	4	33.917	1.18878
7		8 (4)	8 (12)	8 (8)		24	2	4	0.40825
13		7.3 (6)	7.3 (6)	7.3 (10)		22	2	1.455	0.25717
19			12 (7)	12 (17)		24	1	4.167	0.41668
25		6 (2)	6 (8)	6 (13)	6 (1)	24	3	15.667	0.80796

0-25%

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
1	13.6 (3)	13.6 (7)	13.6 (8)	13.6 (41)	13.6 (9)	68	4	70.529	1.01843
7		22 (17)	22 (33)	22 (16)		66	2	8.273	0.35405
13		21 (15)	21 (28)	21 (20)		63	2	4.095	0.25495
19			22.7 (21)	22.7 (46)	22.7 (1)	68	2	44.853	0.81216
25		16.8 (3)	16.8 (19)	16.8 (42)	16.8 (3)	67	3	60.94	0.9537

26-50%

1		7.3 (1)	7.3 (8)	7.3 (19)	7.3 (1)	29	3	29.897	1.01535
7		10 (5)	10 (18)	10 (7)		30	2	9.8	0.57155
13		10 (9)	10 (13)	10 (8)		30	2	1.4	0.21602
19			15 (14)	15 (16)		30	1	0.133	0.06658
25		10 (4)	10 (12)	10 (14)		30	2	5.6	0.43205

51-75%

1		1 (1)	1 (1)			2	1	0	0
7		1 (1)	1 (1)			2	1	0	0
13		2 (2)				2	0	n/a	
19			2 (2)			2	0	n/a	
25			2 (2)			2	1	n/a	

Value Set 2

Admin	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
2		7.8 / 4	7.8 / 10	7.8 / 16	7.8 / 1	31	3	17.129	0.74334
8			15 / 15	15 / 15		30	1	0	0
14		10.3 / 2	10.3 / 18	10.3 / 11		31	2	12.452	0.63378
20		10 / 6	10 / 13	10 / 11		30	2	2.6	0.29439
26		10 / 3	10 / 17	10 / 10		30	2	9.8	0.57155
Teacher									
2		17.3 / 7	17.3 / 27	17.3 / 31	17.3 / 4	69	3	32.739	0.68882
8		17.3 / 5	17.3 / 22	17.3 / 39	17.3 / 3	69	3	49.203	0.84444
14		22.7 / 10	22.7 / 30	22.7 / 28		68	2	10.706	0.39679
20	13.2 / 1	13.2 / 13	13.2 / 33	13.2 / 18	13.2 / 1	66	4	54	0.90453
26		23 / 10	23 / 31	23 / 28		69	2	11.217	0.40319
Winnipeg									
2		9.8 / 4	9.8 / 13	9.8 / 19	9.8 / 3	39	3	17.923	0.67791
8		9.5 / 1	9.5 / 16	9.5 / 20	9.5 / 1	38	3	31.263	0.90703
14		13 / 8	13 / 14	13 / 17		39	2	3.231	0.28783
20	7.6 / 1	7.6 / 9	7.6 / 20	7.6 / 7	7.6 / 1	38	4	32	0.91766
26		12.7 / 8	12.7 / 13	12.7 / 17		38	2	3.211	0.29069
North									
2		5 / 2	5 / 8	5 / 9	5 / 1	20	3	10	0.70711
8		5 / 2	5 / 5	5 / 12	5 / 1	20	3	14.8	0.86023
14		6.7 / 2	6.7 / 10	6.7 / 8		20	2	5.2	0.5099
20		6.7 / 2	6.7 / 9	6.7 / 9		20	2	4.9	0.49497
26		6.7 / 2	6.7 / 9	6.7 / 9		20	2	4.9	0.49497
South									
2		7.3 / 2	7.3 / 10	7.3 / 15	7.3 / 2	29	3	16.931	0.76409
8		9.7 / 2	9.7 / 9	9.7 / 18		29	2	13.31	0.67747
14		9.7 / 1	9.7 / 16	9.7 / 12		29	2	12.483	0.65609
20		9 / 7	9 / 14	9 / 6		27	2	4.22	0.39534
26		9.7 / 2	9.7 / 17	9.7 / 10		29	2	11.655	0.63395
Urban									
2		3.7 / 2	3.7 / 5	3.7 / 4		11	2	1.273	0.34019
8		3.7 / 6	3.7 / 4	3.7 / 1		11	2	3.455	0.56044
14			5 / 7	5 / 3		10	1	1.6	0.4
20		3.3 / 1	3.3 / 3	3.3 / 6		10	2	3.8	0.61644
26		3.7 / 1	3.7 / 8	3.7 / 2		11	2	7.818	0.84305
<250									
2		10.5 / 4	10.5 / 17	10.5 / 19	10.5 / 2	42	3	21.81	0.72061
8		10.5 / 4	10.5 / 13	10.5 / 23	10.5 / 2	42	3	26.381	0.79254
14		13.7 / 4	13.7 / 22	13.7 / 15		41	2	12.049	0.54211
20		13.7 / 7	13.7 / 18	13.7 / 16		41	2	5.024	0.35005
26		14 / 4	14 / 19	14 / 19		42	2	10.714	0.50507

250-500	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
2		6.8 / 3	6.8 / 10	6.8 / 13	6.8 / 1	27	3	14.333	0.7286
8			13.5 / 11	13.5 / 16		27	1	0.926	0.18519
14		9 / 1	9 / 13	9 / 13		27	2	10.667	0.62855
20		6.3 / 3	6.3 / 14	6.3 / 7	6.3 / 1	25	3	15.8	0.79498
26		9 / 3	9 / 13	9 / 11		27	2	6.222	0.48005

501-1000

| | | |

Value Set 3

Admin	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
3		7.5 / 2	7.5 / 6	7.5 / 20	7.5 / 2	30	3	29.2	0.98658
9		10.3 / 2	10.3 / 8	10.3 / 21		31	2	18.258	0.76744
15			15.5 / 8	15.5 / 23		31	1	7.258	0.48387
21		9.7 / 3	9.7 / 10	9.7 / 16		29	2	8.759	0.54958
27*	10.3 / 2	10.3 / 19	10.3 / 10			31	2	14	0.67202
Teacher									
3	13.6 / 1	13.6 / 9	13.6 / 12	13.6 / 36	13.6 / 10	69	4	51.265	0.86196
9		17 / 9	17 / 26	17 / 31	17 / 2	68	3	33.294	0.69973
15		17.3 / 1	17.3 / 23	17.3 / 44	17.3 / 1	69	3	74.014	1.0357
21		16.3 / 11	16.3 / 25	16.3 / 28	16.3 / 1	65	3	29.215	0.67042
27*	17.3 / 3	17.3 / 28	17.3 / 26	17.3 / 2		69	3	54.652	0.88998
Winnipeg									
3	7.4 / 1	7.4 / 7	7.4 / 6	7.4 / 18	7.4 / 5	37	4	21.784	0.7673
9		13 / 8	13 / 11	13 / 20		39	2	6	0.39223
15		13 / 1	13 / 10	13 / 28		39	2	29.077	0.86346
21		9.3 / 8	9.3 / 14	9.3 / 14	9.3 / 1	37	3	12.405	0.57903
27*	13 / 2	13 / 23	13 / 14			39	2	17.077	0.66172
North									
3		5 / 3	5 / 1	5 / 15	5 / 1	20	3	27.2	1.16619
9		6.3 / 1	6.3 / 8	6.3 / 10		19	2	7.053	0.60927
15			10 / 6	10 / 14		20	1	3.2	0.4
21		6.3 / 2	6.3 / 8	6.3 / 9		19	2	4.526	0.48807
27*		10 / 16	10 / 4			20	1	7.2	0.6
South									
3		7.3 / 1	7.3 / 5	7.3 / 18	7.3 / 5	29	3	22.724	0.8852
9		7.3 / 2	7.3 / 12	7.3 / 14	7.3 / 1	29	3	18.586	0.80056
15			14.5 / 10	14.5 / 19		29	1	2.793	0.31034
21		9.3 / 4	9.3 / 7	9.3 / 17		28	2	9.929	0.59549
27*	7.3 / 1	7.3 / 16	7.3 / 11	7.3 / 1		29	3	23.276	0.89589
Urban									
3			3.7 / 5	3.7 / 4	3.7 / 2	11	2	1.273	0.34019
9		3.7 / 2	3.7 / 8	3.7 / 1		11	2	7.818	0.84305
15			3.7 / 4	3.7 / 6	3.7 / 1	11	2	3.455	0.56044
21	0		5 / 5	5 / 5		10	1	0	0
27*	2.8 / 2	2.8 / 3	2.8 / 5	2.8 / 1		11	3	3.182	0.53784
<250									
3		10.5 / 4	10.5 / 7	10.5 / 27	10.5 / 4	42	3	35.143	0.91473
9		10.3 / 3	10.3 / 14	10.3 / 22	10.3 / 2	41	3	26.61	0.80562
15			14 / 13	14 / 28	14 / 1	42	2	26.143	0.78896
21		9.5 / 5	9.5 / 11	9.5 / 21	9.5 / 1	38	3	23.895	0.79298
27*	10.5 / 2	10.5 / 24	10.5 / 15	10.5 / 1		42	3	34.762	0.90976
250-500									
	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
3		6.8 / 2	6.8 / 3	6.8 / 16	6.8 / 6	27	3	18.185	0.82068
9		9 / 1	9 / 12	9 / 14		27	2	10.889	0.63506
15			13.5 / 9	13.5 / 18		27	1	3	0.33333
21		8.7 / 1	8.7 / 11	8.7 / 14		26	2	10.692	0.64127
27*	9 / 1	9 / 21	9 / 5			27	2	24.889	0.96011

501-1000

3	5 / 1	5 / 4	5 / 8	5 / 10	5 / 2	25	4	12	0.69282
9		9 / 7	9 / 7	9 / 13		27	2	2.667	0.31429
15		9 / 1	9 / 9	9 / 17		27	2	17.296	0.80037
21		8.7 / 8	8.7 / 11	8.7 / 7		26	2	23.926	0.95929
27*	6.8 / 2	6.8 / 10	6.8 / 14	6.8 / 1		27	3	17.593	0.80721

1000 +

3		1.7 / 1		1.7 / 3	1.7 / 1	5	2	1.6	0.56569
9			2.5 / 1	2.5 / 4		5	1	1.8	0.6
15				5 / 5		5	0		0
21			2.5 / 2	2.5 / 3		5	1	0.2	0.2
27*		2.5 / 3	2.5 / 2			5	1	0.2	0.2

K-12

3			1.5 / 1	1.5 / 2		3	1	0.333	0.33317
9		1 / 1	1 / 1	1 / 1		3	2	0	0
15			1.5 / 1	1.5 / 2		3	1	0.333	0.33317
21			1.5 / 1	1.5 / 2		3	1	0.3333	0.33332
27*		3 / 3				3	0	n/a	

Gr 7 to 12

3		3 / 2	3 / 1	3 / 7	3 / 2	12	3	7.333	0.78172
9		4 / 1	4 / 4	4 / 7		12	2	4.5	0.61237
15			6 / 5	6 / 7		12	1	0.333	0.16658
21		4 / 1	4 / 4	4 / 7		12	2	4.5	0.61237
27*		4 / 6	4 / 5	4 / 1		12	2	3.5	0.54006

Gr 9 to 12

3		15 / 8	15 / 16	15 / 28	15 / 8	60	3	17.867	0.5457
9		15.3 / 8	15.3 / 19	15.3 / 32	15.3 / 2	61	3	34.279	0.74963
15		15.5 / 1	15.5 / 20	15.5 / 40	15.5 / 1	62	3	67.161	1.04079
21		14.8 / 10	14.8 / 23	14.8 / 25	14.8 / 1	59	3	26.085	0.66492
27*	15.5 / 5	15.5 / 37	15.5 / 19	15.5 / 1		62	3	51.29	0.90954

Other

3	6 / 1	6 / 1		6 / 19	6 / 3	24	3	38	1.25831
9		8 / 1	8 / 10	8 / 13		24	2	9.75	0.63738
15			12 / 5	12 / 19		24	1	8.167	0.58335
21		7 / 3	7 / 7	7 / 11		21	2	4.571	0.46655
27*		12 / 12	12 / 12			24	1	0	0

0-25%

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
3	13.2 / 1	13.2 / 8	13.2 / 10	13.2 / 36	13.2 / 11	66	4	53.848	0.90326
9		17 / 3	17 / 22	17 / 41	17 / 2	68	3	60.118	0.94026
15			22.7 / 15	22.7 / 52	22.7 / 1	68	2	61.265	0.94919
21		15.5 / 5	15.5 / 24	15.5 / 32	15.5 / 1	62	3	42.903	0.83186
27*	17 / 5	17 / 42	17 / 20	17 / 1		68	3	60.824	0.94576

26-50%

3		7.5 / 2	7.5 / 6	7.5 / 20	7.5 / 2	30	3	29.2	0.98658
9		9.7 / 6	9.7 / 11	9.7 / 12		29	2	2.138	0.27152
15		10 / 1	10 / 13	10 / 16		30	2	12.6	0.64807
21		10 / 8	10 / 10	10 / 12		30	2	0.8	0.1633
27*		10 / 15	10 / 14	10 / 1		30	2	12.2	0.6377

51-75%

3		1 / 1	1 / 1			2	1	0	0
9		2 / 2				2	0	n/a	
15			2 / 2			2	0	n/a	
21		1 / 1	1 / 1			2	1	0	0
27*			2 / 2			2	0	n/a	

Value Set 4

Admin	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
4			10 / 8	10 / 19	10 / 3	30	2	13.4	0.66833
10		7.8 / 2	7.8 / 9	7.8 / 19	7.8 / 1	31	3	26.677	0.92766
16		7.8 / 1	7.8 / 3	7.8 / 24	7.8 / 3	31	3	45.774	1.21515
22			10.3 / 6	10.3 / 24	10.3 / 1	31	2	28.323	0.95585
28		10.3 / 4	10.3 / 9	10.3 / 18		31	2	9.742	0.56059
Teacher									
4		17 / 9	17 / 25	17 / 31	17 / 3	69	3	30.588	0.66581
10		17 / 11	17 / 24	17 / 32	17 / 1	68	3	33.294	0.69973
16		17 / 3	17 / 20	17 / 43	17 / 2	68	3	65.059	0.97814
22	13.8 / 1	13.8 / 5	13.8 / 19	13.8 / 41	13.8 / 3	69	4	81.507	1.08686
28	13.4 / 1	13.4 / 8	13.4 / 25	13.4 / 29	13.4 / 4	67	4	48.448	0.85036
Winnipeg									
4		9.5 / 2	9.5 / 17	9.5 / 16	9.5 / 3	38	3	20.737	0.73872
10		12.7 / 9	12.7 / 8	12.7 / 21		38	2	8.263	0.46631
16		9.5 / 3	9.5 / 9	9.5 / 24	9.5 / 2	38	3	32.526	0.92517
22	7.8 / 1	7.8 / 3	7.8 / 12	7.8 / 21	7.8 / 2	39	4	37.795	0.98443
28	7.6 / 1	7.6 / 8	7.6 / 10	7.6 / 18	7.6 / 1	38	4	26.474	0.83468
North									
4		6.7 / 2	6.7 / 7	6.7 / 11		20	2	6.1	0.55227
10			10 / 8	10 / 12		20	1	0.8	0.2
16			10 / 3	10 / 17		20	1	9.8	0.7
22		5 / 1	5 / 5	5 / 13	5 / 1	20	3	19.2	0.9798
28			6.7 / 9	6.7 / 8	6.7 / 3	20	2	3.1	0.3937
South									
4		7 / 5	7 / 5	7 / 17	7 / 1	28	3	20.571	0.85713
10		9.7 / 4	9.7 / 11	9.7 / 14		29	2	5.448	0.43343
16		7.3 / 1	7.3 / 7	7.3 / 19	7.3 / 2	29	2	28.241	0.98683
22		9.7 / 1	9.7 / 6	9.7 / 22		29	2	24.897	0.92656
28		9.3 / 3	9.3 / 11	9.3 / 14		28	3	6.929	0.49746
Urban									
4			3.7 / 3	3.7 / 6	3.7 / 2	11	1	2.364	0.46358
10		3.7 / 4	3.7 / 5	3.7 / 2		11	2	1.273	0.34019
16			3.7 / 3	3.7 / 7	3.7 / 1	11	2	5.091	0.68031
22			3.7 / 1	3.7 / 9	3.7 / 1	11	1	11.636	1.0285
28			5 / 4	5 / 6		10	1	0.4	0.2
<250									
4		10.3 / 6	10.3 / 11	10.3 / 22	10.3 / 2	41	3	21.927	0.7313
10		10.3 / 3	10.3 / 15	10.3 / 22	10.3 / 1	41	3	29.146	0.84314
16		10.3 / 1	10.3 / 10	10.3 / 27	10.3 / 3	41	3	40.854	0.99822
22		10.5 / 2	10.5 / 7	10.5 / 30	10.5 / 3	42	3	49.619	1.08692
28		10 / 4	10 / 12	10 / 20	10 / 4	40	3	17.6	0.66332
250-500									

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
4		6.8 / 1	6.8 / 8	6.8 / 16	6.8 / 2	27	3	21.148	0.88502
10		6.8 / 2	6.8 / 11	6.8 / 13	6.8 / 1	27	3	16.704	0.78655
16			9 / 4	9 / 22	9 / 1	27	2	28.667	1.03041
22		9 / 1	9 / 7	9 / 19		27	2	18.667	0.83149
28			13.5 / 14	13.5 / 13		27	1	0.037	0.03702

501-1000

4		6.5 1	6.5 13	6.5 10	6.5 2	26	3	16.154	0.78823
10		9 7	9 7	9 13		27	2	13.556	0.70857
16		6.8 3	6.8 8	6.8 15	6.8 1	27	3	6.077	0.47442
22	5.4 1	5.4 2	5.4 10	5.4 13	5.4 1	27	4	13.148	0.69783
28	6.8 1	6.8 8	6.8 8	6.8 10		27	3	6.926	0.50648

1000 +

4		1.7 1	1.7 2	1.7 2		5	2	0.4	0.28284
10		2.5 1		2.5 4		5	1	1.8	0.6
16			2.5 1	2.5 4		5	1	1.8	0.6
22			2.5 1	2.5 4		5	1	1.8	0.6
28				4 4		4	0		0

K-12

4			1 1	1 1	1 1	3	2	0	0
10			1.5 2	1.5 1		3	1	0.333	0.33317
16				1.5 2	1.5 1	3	1	0.333	0.33317
22				3 3		3	0	n/a	
28				1.5 2	1.5 1	3	1	0.333	0.33317

Gr 7 to 12

4		4 1	4 3	4 8		12	2	6.5	0.73598
10		4 1	4 4	4 7		12	2	4.5	0.61237
16			6 4	6 8		12	1	1.333	0.33329
22		3 1	3 4	3 6	3 1	12	3	6	0.70711
28		4 2	4 5	4 5		12	2	1.5	0.35355

Gr 9 to 12

4		15 6	15 22	15 28	15 4	60	3	28	0.68313
10		15.3 11	15.3 17	15.3 31	15.3 2	61	3	29.164	0.69145
16		15.3 4	15.3 16	15.3 37	15.3 4	61	3	47.656	0.88388
22	12.4 1	12.4 4	12.4 15	12.4 39	12.4 3	62	4	80.903	1.14232
28	12.2 1	12.2 9	12.2 17	12.2 32	12.2 2	61	4	53.672	0.93801

Other

4		6 2	6 8	6 13	6 1	24	3	15.667	0.80796
10		8 1	8 10	8 13		24	2	9.75	0.63738
16			12 3	12 21		24	1	13.5	0.75
22			12 6	12 18		24	1	6	0.5
28		5.5 1	5.5 12	5.5 8	5.5 1	22	3	16.182	0.85764

0-25%

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
4		16.8 7	16.8 18	16.8 36	16.8 6	67	3	34.791	0.7206
10		16.8 5	16.8 21	16.8 39	16.8 2	67	3	51.866	0.87984
16		16.8 1	16.8 11	16.8 50	16.8 5	67	3	91.03	1.16561
22	13.6 1	13.6 3	13.6 12	13.6 48	13.6 4	68	4	113.912	1.29429
28	13.2 1	13.2 5	13.2 24	13.2 34	13.2 2	66	4	67.485	1.01119

26-50%

4		9.7 2	9.7 14	9.7 13		29	2	9.172	0.56238
10		10 5	10 12	10 13		30	2	3.8	0.3559
16		10 2	10 10	10 18		30	2	12.8	0.6532
22		10 1	10 11	10 18		30	2	14.6	0.69761
28		7.3 5	7.3 10	7.3 12	7.3 2	29	3	8.655	0.5463

51-75%

4			2 2			2	0	n/a	
10		2 2				2	0	n/a	
16		1 1	1 1			2	1	0	0
22		1 1	1 1			2	1	0	0
28		2 2				2	0	n/a	

Value Set 5

	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
Admin									
5		7.8 / 1	7.8 / 3	7.8 / 25	7.8 / 2	31	3	51.452	1.28831
11*		10.3 / 9	10.3 / 20	10.3 / 2		31	2	15.935	0.71696
17		10 / 1	10 / 8	10 / 21		30	2	20.6	0.82865
23		10 / 3	10 / 7	10 / 20		30	2	15.8	0.72572
29		9.7 / 3	9.7 / 10	9.7 / 16		29	2	8.759	0.54958
Teacher									
5		17 / 1	17 / 22	17 / 40	17 / 5	69	3	56.118	0.90183
11*		22.7 / 12	22.7 / 46	22.7 / 10		68	2	36.118	0.7288
17		17 / 6	17 / 21	17 / 40	17 / 1	68	3	54.235	0.89307
23	16.5 / 1	16.5 / 7	16.5 / 24	16.5 / 34		66	3	42	0.79772
29		16.8 / 13	16.8 / 28	16.8 / 25	16.8 / 1	67	3	27.269	0.63797
Winnipeg									
5		9.8 / 1	9.8 / 11	9.8 / 25	9.8 / 2	39	3	38.026	0.98743
11*		12.7 / 8	12.7 / 25	12.7 / 5		38	2	18.368	0.69525
17		12.7 / 3	12.7 / 11	12.7 / 24		38	2	17.737	0.6832
23	9.5 / 1	9.5 / 6	9.5 / 9	9.5 / 22		38	3	25.368	0.81706
29		12.3 / 8	12.3 / 16	12.3 / 13		37	2	2.649	0.26757
North									
5			6.3 / 6	6.3 / 11	6.3 / 2	19	2	6.421	0.58133
11*		6.7 / 4	6.7 / 13	6.7 / 3		20	2	9.1	0.67454
17			10 / 9	10 / 11		20	1	0.2	0.1
23		6.7 / 2	6.7 / 10	6.7 / 8		20	2	5.2	0.5099
29		6.7 / 3	6.7 / 6	6.7 / 11		20	2	4.9	0.49497
South									
5		7.3 / 1	7.3 / 7	7.3 / 20	7.3 / 1	29	3	33.207	1.07008
11*		9.7 / 7	9.7 / 18	9.7 / 4		29	2	11.241	0.62259
17		9.3 / 4	9.3 / 5	9.3 / 19		28	2	15.071	0.73366
23		9.3 / 2	9.3 / 8	9.3 / 18		28	2	14	0.70711
29		6.8 / 5	6.8 / 9	6.8 / 12	6.8 / 1	27	3	10.185	0.61418
Urban									
5				5.5 / 5	5.5 / 2	11	1	4.455	0.6364
11*		3.7 / 2	3.7 / 8	3.7 / 1		11	2	7.818	0.84305
17			3.7 / 3	3.7 / 7	3.7 / 1	11	2	5.091	0.68031
23			5 / 3	5 / 7		10	1	1.6	0.4
29			5 / 6	5 / 4		10	1	0.4	0.2
<250									
5		10.3 / 1	10.3 / 11	10.3 / 25	10.3 / 4	41	3	33.439	0.9031
11*		13.7 / 10	13.7 / 24	13.7 / 7		41	2	14.049	0.58537
17		10.3 / 4	10.3 / 13	10.3 / 23	10.3 / 1	41	3	28.756	0.83748
23		13 / 4	13 / 13	13 / 22		39	2	12.462	0.56528
29		10 / 5	10 / 17	10 / 17	10 / 1	40	3	20.4	0.71414

	Rarely	Sometimes	Most	All	N		X^2	Effect size
250-500								
5		9 / 5	9 / 19	9 / 3	27	2	16.889	0.7909
11*	9 / 5	9 / 21	9 / 1		27	2	24.889	0.96011
17		13.5 / 5	13.5 / 22		27	1	10.704	0.62964
23	9 / 1	9 / 10	9 / 16		27	2	12.667	0.68494
29	8.7 / 4	8.7 / 7	8.7 / 15		26	2	7.462	0.53572

501-1000

5		9 / 1	9 / 9	9 / 17		27	2	14.222	0.72577
11*		9 / 5	9 / 18	9 / 4		27	2	11	0.63828
17		8.7 / 3	8.7 / 10	8.7 / 13		26	2	0.25	0.09806
23	6.8 / 1	6.8 / 5	6.8 / 7	6.8 / 14		27	3	7.333	0.52115
29		8.7 / 6	8.7 / 13	8.7 / 7		26	2	3.308	0.35669

1000 +

5			2.5 / 1	2.5 / 4		5	1	1.8	0.6
11*		1.7 / 1	1.7 / 3	1.7 / 1		5	2	1.6	0.56569
17			2.5 / 1	2.5 / 4		5	1	1.8	0.6
23			2 / 1	2 / 3		4	1	1	0.5
29		1.3 / 1	1.3 / 1	1.3 / 2		4	2	0.5	0.35355

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5			1.5 / 1	1.5 / 2		3	1	0.333	0.33317
11*		1.5 / 2		1.5 / 1		3	1	0.333	0.33317
17			1 / 1	1 / 1		2	1	0	0
23			1.5 / 2	1.5 / 1		3	1	0.333	0.33317
29			1 / 1	1 / 1		2	1	0	0

Gr 7 to 12

5			6 / 3	6 / 9		12	1	3	0.5
11*		4 / 2	4 / 8	4 / 2		12	2	6	0.70711
17		4 / 2	4 / 4	4 / 6		12	2	2	0.40825
23			5.5 / 3	5.5 / 8		11	1	2.273	0.45457
29		4 / 2	4 / 4	4 / 6		12	2	2	0.40825

Gr 9 to 12

5		15.3 / 1	15.3 / 14	15.3 / 41	15.3 / 5	61	3	63.787	1.02259
11*		20.3 / 14	20.3 / 42	20.3 / 5		61	2	36.623	0.77484
17		15.3 / 5	15.3 / 18	15.3 / 37	15.3 / 1	61	3	51.721	0.92081
23	15.3 / 1	15.3 / 8	15.3 / 19	15.3 / 33		61	3	38.344	0.79284
29		15 / 8	15 / 28	15 / 23	15 / 1	60	3	31.867	0.72878

Other

5		6 / 1	6 / 8	6 / 13	6 / 2	24	3	15.667	0.80796
11*		8 / 3	8 / 16	8 / 5		24	2	12.25	0.71443
17			12 / 6	12 / 18		24	1	6	0.5
23		7.3 / 2	7.3 / 7	7.3 / 13		22	2	8.273	0.61323
29		7.3 / 6	7.3 / 5	7.3 / 11		22	2	2.818	0.3579

0-25%

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
5			22.7 / 13	22.7 / 50	22.7 / 5	68	2	50.853	0.86478
11*		22.3 / 17	22.3 / 43	22.3 / 7		67	2	30.925	0.67939
17		16.5 / 2	16.5 / 14	16.5 / 49	16.5 / 1	66	3	91.697	1.17871
23	16 / 1	16 / 1	16 / 17	16 / 45		64	3	80.75	1.12326
29		15.8 / 6	15.8 / 25	15.8 / 31	15.8 / 1	63	3	40.048	0.7973

26-50%

5		7.3 / 2	7.3 / 11	7.3 / 14	7.3 / 2	29	3	15.828	0.73878
11*		10 / 4	10 / 21	10 / 5		30	2	18.2	0.77889
17		10 / 4	10 / 13	10 / 13		30	2	5.4	0.42426
23		10 / 7	10 / 13	10 / 10		30	2	1.8	0.24495
29		10 / 9	10 / 11	10 / 10		30	2	0.2	0.08165

51-75%

5			2 / 2			2	0	n/a	
11*			1 / 1	1 / 1		2	1	0	0
17		1 / 1	1 / 1			2	1	0	0
23		2 / 2				2	0	n/a	
29		1 / 1	1 / 1			2	1	0	0

Value Set 6

Admin	Never	Rarely	Sometimes	Most	All	N	df	X^2	Effect size
6		9.7 / 3	9.7 / 8	9.7 / 18		29	2	12.069	0.64511
12		9.3 / 8	9.3 / 14	9.3 / 6		28	2	3.714	0.3642
18		10 / 6	10 / 14	10 / 10		30	2	3.2	0.3266
24		9.3 / 6	9.3 / 13	9.3 / 9		28	2	2.643	0.30723
30		9.7 / 4	9.7 / 15	9.7 / 10		29	2	6.276	0.4652
Teacher									
6		16.8 / 3	16.8 / 21	16.8 / 40	16.8 / 3	67	3	55.925	0.91362
12	16 / 2	16 / 17	16 / 31	16 / 14		64	3	26.625	0.64499
18		16.3 / 14	16.3 / 28	16.3 / 22	16.3 / 1	65	3	25.154	0.62208
24	16.5 / 2	16.5 / 16	16.5 / 30	16.5 / 18		66	3	23.939	0.60226
30	13 / 1	13 / 12	13 / 30	13 / 19	13 / 3	65	4	43.846	0.82131
Winnipeg									
6		8.8 / 2	8.8 / 11	8.8 / 21	8.8 / 1	35	3	29.8	0.92273
12	8.5 / 1	8.5 / 10	8.5 / 12	8.5 / 11		34	3	9.059	0.51618
18		9 / 6	9 / 13	9 / 16	9 / 1	36	3	15.333	0.65262
24	8.8 / 1	8.8 / 8	8.8 / 12	8.8 / 14		35	3	11.286	0.56785
30	7 / 1	7 / 6	7 / 15	7 / 11	7 / 2	35	4	20.286	0.76131
North									
6		5 / 2	5 / 5	5 / 12	5 / 1	20	3	14.8	0.86023
12		6.3 / 5	6.3 / 9	6.3 / 5		19	2	1.684	0.29771
18		6.7 / 5	6.7 / 9	6.7 / 6		20	2	1.3	0.25495
24		6.3 / 5	6.3 / 9	6.3 / 5		19	2	1.684	0.29771
30		6.7 / 5	6.7 / 7	6.7 / 8		20	2	0.7	0.18708
South									
6		7.3 / 1	7.3 / 10	7.3 / 17	7.3 / 1	29	3	24.931	0.92719
12	7 / 1	7 / 5	7 / 19	7 / 3		28	3	28.571	1.01014
18		9.3 / 7	9.3 / 13	9.3 / 8		28	2	2.214	0.2812
24	7.3 / 1	7.3 / 6	7.3 / 15	7.3 / 7		29	3	13.897	0.69225
30		6.8 / 4	6.8 / 14	6.8 / 8	6.8 / 1	27	3	14.037	0.72103
Urban									
6			5.5 / 3	5.5 / 8		11	1	2.273	0.45457
12		3.3 / 3	3.3 / 5	3.3 / 2		10	2	1.4	0.37417
18		3.3 / 2	3.3 / 5	3.3 / 3		10	2	1.4	0.37417
24		3.3 / 3	3.3 / 5	3.3 / 2		10	2	1.4	0.37417
30		3.3 / 1	3.3 / 7	3.3 / 2		10	2	6.2	0.7874
<250									
6		10.3 / 4	10.3 / 15	10.3 / 21	10.3 / 1	41	3	25.634	0.79071
12	10 / 1	10 / 11	10 / 21	10 / 7		40	3	21.2	0.72801
18		10.3 / 10	10.3 / 18	10.3 / 12	10.3 / 1	41	3	14.512	0.59494
24	10 / 1	10 / 6	10 / 22	10 / 11		40	3	24.2	0.77782
30		10.3 / 6	10.3 / 20	10.3 / 13	10.3 / 2	41	3	18.415	0.67018

250-500	Never	Rarely	Sometimes	Most	All	N	X^2	Effect size
6			9 / 6	9 / 20	9 / 1	27	2	21.556	0.89352
12		8 / 6	8 / 11	8 / 7		24	2	1.75	0.27003
18		8.7 / 3	8.7 / 13	8.7 / 10		26	2	6.077	0.48346
24		9 / 7	9 / 11	9 / 9		27	2	0.889	0.18146
30		8.3 / 4	8.3 / 11	8.3 / 10		25	2	3.44	0.37094

501-1000

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
6		6 / 2	6 / 6	6 / 15	6 / 1	24	3	20.333	0.92044
12	6 / 1	6 / 7	6 / 12	6 / 4		24	3	1.04	0.20817
18		8 / 7	8 / 9	8 / 8		24	2	0.037	0.03926
24	6 / 1	6 / 9	6 / 9	6 / 5		24	3	6.222	0.50917
30	4.8 / 1	4.8 / 6	4.8 / 12	4.8 / 4	4.8 / 1	24	4	17.25	0.84779

1000 +

6			2.5 / 3	2.5 / 2		5	1	0.2	0.2
12		1.7 / 1	1.7 / 1	1.7 / 3		5	2	1.6	0.56569
18			2.5 / 2	2.5 / 3		5	1	0.2	0.2
24			2 / 1	2 / 3		4	1	1	0.5
30			2 / 2	2 / 2		4	1	0	0

K-12

6			1.5 / 2	1.5 / 1		3	1	0.333	0.33317
12			3 / 3			3	0	n/a	
18			1.5 / 2	1.5 / 1		3	1	0.333	0.33317
24			1.5 / 2	1.5 / 1		3	1	0.333	0.33317
30			1.5 / 2	1.5 / 1		3	1	0.333	0.33317

Gr 7 to 12

6		4 / 1	4 / 4	4 / 7		12	2	4.5	0.61237
12	3 / 1	3 / 2	3 / 8	3 / 1		12	3	11.333	0.97181
18		4 / 2	4 / 8	4 / 2		12	2	6	0.70711
24		4 / 2	4 / 8	4 / 2		12	2	6	0.70711
30		4 / 2	4 / 5	4 / 5		12	2	1.5	0.35355

Gr 9 to 12

6		14.5 / 3	14.5 / 16	14.5 / 37	14.5 / 2	58	3	54.966	0.97349
12	13.8 / 1	13.8 / 15	13.8 / 25	13.8 / 14		55	3	21.145	0.62004
18		14.3 / 10	14.3 / 25	14.3 / 21	14.3 / 1	57	3	24.895	0.66087
24	14.5 / 2	14.5 / 14	14.5 / 24	14.5 / 18		58	3	17.862	0.55495
30	11.4 / 1	11.4 / 9	11.4 / 26	11.4 / 18	11.4 / 3	57	4	38.702	0.824

Other

6		6 / 2	6 / 8	6 / 13	6 / 1	24	3	15.667	0.80796
12		7.7 / 8	7.7 / 9	7.7 / 6		23	2	0.609	0.16272
18		8 / 8	8 / 7	8 / 9		24	2	0.25	0.10206
24		7.3 / 6	7.3 / 9	7.3 / 7		22	2	0.636	0.17003
30		7.3 / 5	7.3 / 12	7.3 / 5		22	2	4.455	0.45

0-25%

	Never	Rarely	Sometimes	Most	All	N		X^2	Effect size
6		16.3 / 2	16.3 / 17	16.3 / 43	16.3 / 3	65	3	67.369	1.01806
12	15.3 / 2	15.3 / 15	15.3 / 27	15.3 / 17		61	3	20.77	0.58352
18		15.8 / 9	15.8 / 29	15.8 / 24	15.8 / 1	63	3	32.175	0.71464
24	15.5 / 1	15.5 / 11	15.5 / 28	15.5 / 22		62	3	27.677	0.66813
30	12.2 / 1	12.2 / 8	12.2 / 29	12.2 / 20	12.2 / 3	61	4	46.787	0.87579

26-50%

6		9.7 / 3	9.7 / 12	9.7 / 14		29	2	7.103	0.49491
12		9.7 / 8	9.7 / 17	9.7 / 4		29	2	9.172	0.56238
18		10 / 10	10 / 11	10 / 9		30	2	0.2	0.08165
24	7.5 / 1	7.5 / 9	7.5 / 14	7.5 / 6		30	3	11.867	0.62894
30		10 / 7	10 / 14	10 / 9		30	2	2.6	0.29439

51-75%

6		1 / 1	1 / 1			2	1	0	0
12		1 / 1	1 / 1			2	1	0	0
18		1 / 1	1 / 1			2	1	0	0
24		2 / 2				2	0	n/a	
30		1 / 1	1 / 1			2	1	0	0

Appendix J

Aggregate and Categorized Residuals

Aggregate and Categorized Residuals

Aggregate

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	20	3	17	9	11	18	2	60	40	10	10
2	25.3	0	0	11	14.3	37	11.8	47	21.8	6	19.3
3	19.8	1	18.8	11	8.8	18	1.8	56	36.2	13	6.8
4	24.8	0	0	9	15.8	34	9.3	50	25.3	6	18.8
5	25	0	0	2	23	26	1	65	40	7	18
6	24.3	0	0	6	18.3	30	5.8	58	33.8	3	21.3
7	33	0	0	23	10	52	19	24	9	0	0
8	25	0	0	5	20	37	12	55	30	3	22
9	25	0	0	11	14	34	9	53	28	2	23
10	25	0	0	13	12	33	8	52	27	2	23
11	33.3	0	0	21	12.3	66	32.7	13	20.3	0	0
12	23.3	2	21.3	25	1.8	45	21.8	21	2.3	0	0
13	32	0	0	27	5	41	9	28	4	0	0
14	33.3	0	0	12	21.3	48	14.7	40	6.7	0	0
15	25.3	0	0	1	24.3	31	5.8	68	42.8	1	24.3
16	25	0	0	4	21	23	2	68	43	5	20
17	24.8	0	0	7	17.8	29	4.3	62	37.3	1	23.8
18	24	0	0	20	4	42	18	33	9	1	23
19	33.7	0	0	0	0	37	3.3	63	29.3	1	32.7
20	19.4	1	18.4	19	.4	47	27.6	29	9.6	1	18.4
21	23.8	0	0	14	9.8	35	11.3	45	21.3	1	22.8
22	20.2	1	19.2	5	15.2	25	4.8	66	45.8	4	16.2
23	24.3	1	23.3	10	14.3	31	6.8	55	30.8	0	0
24	23.8	2	21.8	22	1.8	43	19.3	28	4.3	0	0
25	25	0	0	7	18	34	9	56	31	3	22
26	33.3	0	0	13	20.3	48	14.7	39	5.7	0	0
27	25.3	5	20.3	58	32.8	36	10.8	2	23.3	0	0
28	19.6	1	18.6	12	7.6	34	14.4	47	27.4	4	15.6
29	24	0	0	16	8	38	14	41	17	1	23
30	18.8	1	17.8	16	2.8	45	26.2	29	10.2	3	15.8

Role - Administration

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	7.8	1	6.8	3	4.8	6	1.8	21	13.3	0	0
2	7.8	0	0	4	3.8	10	2.3	16	8.3	1	6.8
3	7.5	0	0	2	5.5	6	1.5	20	12.5	2	5.5
4	10	0	0	0	0	8	2	19	9	3	7
5	7.8	0	0	1	6.8	3	4.8	25	17.3	2	5.8
6	9.7	0	0	3	6.7	8	1.7	18	8.3	0	0
7	10	0	0	7	3	17	7	6	4	0	0
8	15	0	0	0	0	15	0	15	0	0	0
9	10.3	0	0	2	8.3	8	2.3	21	10.7	0	0
10	7.8	0	0	2	5.8	9	1.3	19	11.3	1	6.8
11	10.3	0	0	9	1.3	20	9.7	2	8.3	0	0
12	9.3	0	0	8	1.3	14	4.7	6	3.3	0	0
13	10	0	0	9	1	9	1	12	2	0	0
14	10.3	0	0	2	8.3	18	7.7	11	.7	0	0
15	15.5	0	0	0	0	8	7.5	23	7.5	0	0
16	7.8	0	0	1	6.8	3	4.8	24	16.3	3	4.8
17	10	0	0	1	9	8	2	21	11	0	0
18	10	0	0	6	4	14	4	10	0	0	0
19	15.5	0	0	0	0	11	4.5	20	4.5	0	0
20	10	0	0	3	6.7	10	.3	11	1	0	0
21	9.7	0	0	3	6.7	10	.3	11	1	0	0
22	10.3	0	0	0	0	6	4.3	24	13.7	1	9.3
23	10	0	0	3	7	7	3	20	10	0	0
24	9.3	0	0	6	3.3	13	3.7	9	.3	0	0
25	10.3	0	0	0	0	11	.7	19	8.7	1	9.3
26	10	0	0	3	7	17	7	10	0	0	0
27	10.3	2	8.3	19	8.7	10	.3	0	0	0	0
28	10.3	0	0	4	6.3	9	1.3	18	7.7	0	0
29	9.7	0	0	3	6.7	10	.3	16	6.3	0	0
30	9.7	0	0	4	5.7	15	5.3	10	.3	0	0

Role - Teacher

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	13.6	2	11.6	6	7.6	12	1.6	39	25.4	9	4.6
2	17.3	0	0	7	10.3	27	9.8	31	13.8	4	13.3
3	13.6	1	12.6	9	4.6	12	1.6	36	22.4	10	3.6
4	17	0	0	9	8	25	8	31	14	3	14
5	17	0	0	1	16	22	5	40	23	5	12
6	16.8	0	0	3	13.8	21	4.3	40	23.3	3	13.8
7	22.7	0	0	16	6.7	35	12.3	17	5.7	0	0
8	17.3	0	0	5	12.3	22	4.8	39	21.8	3	14.3
9	17	0	0	9	8	26	9	31	14	2	15
10	17	0	0	11	6	24	7	32	15	1	16
11	22.7	0	0	12	10.7	46	23.3	10	12.7	0	0
12	16	2	14	17	1	31	15	14	2	0	0
13	21.7	0	0	18	3.7	32	10.3	15	6.7	0	0
14	22.7	0	0	10	12.7	30	7.3	28	5.3	0	0
15	17.3	0	0	1	16.3	23	5.8	44	26.8	1	16.3
16	17	0	0	3	14	20	3	43	26	2	15
17	17	0	0	6	11	21	4	40	23	1	16
18	16.3	0	0	14	2.3	28	11.8	22	5.8	1	15.3
19	23	0	0	0	0	26	3	42	19	1	22
20	13.2	1	12.2	13	.2	33	19.8	18	4.8	1	12.2
21	16.3	0	0	11	5.3	25	8.8	28	11.8	1	15.3
22	13.8	1	12.8	5	8.8	19	5.2	41	27.2	3	10.8
23	16.5	1	15.5	7	9.5	24	7.5	34	17.5	0	0
24	16.5	2	14.5	16	.5	30	13.5	18	1.5	0	0
25	17	0	0	7	10	23	6	36	19	2	15
26	23	0	0	10	13	31	8	28	5	0	0
27	17.3	3	14.3	38	20.8	26	8.8	2	15.3	0	0
28	13.4	1	12.4	8	5.4	25	11.6	29	15.6	4	9.4
29	16.8	0	0	13	3.8	28	11.3	25	8.3	1	15.8
30	13	1	12	12	1	30	17	19	6	3	10

Location – Winnipeg

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	7.6	1	6.6	3	4.6	9	1.4	19	11.4	6	1.6
2	9.8	0	0	4	5.8	13	3.3	19	9.3	3	6.8
3	7.4	1	6.4	7	.4	6	1.4	18	10.6	5	2.4
4	9.5	0	0	2	7.5	17	7.5	16	6.5	3	6.5
5	9.8	0	0	1	8.8	11	1.3	25	15.3	2	7.8
6	8.8	0	0	2	6.8	11	2.3	21	12.3	1	7.8
7	12.3	0	0	10	2.3	19	6.7	8	4.3	0	0
8	0	0	0	1	8.5	16	6.5	20	10.5	1	8.5
9	13	0	0	8	5	11	2	20	7	0	0
10	12.7	0	0	9	3.7	8	4.7	21	8.3	0	0
11	12.7	0	0	8	4.7	25	12.3	5	7.7	0	0
12	8.5	1	7.5	10	1.5	12	3.5	11	2.5	0	0
13	12	0	0	11	1	16	4	9	3	0	0
14	13	0	0	8	5	14	1	17	4	0	0
15	13	0	0	1	12	10	3	28	15	0	0
16	9.5	0	0	3	6.5	9	.5	24	14.5	2	7.5
17	12.7	0	0	3	9.7	11	1.7	24	11.3	0	0
18	9	0	0	6	3	13	4	16	7	1	8
19	19.5	0	0	0	0	17	2.5	22	2.5	0	0
20	7.6	1	6.6	9	1.4	20	12.4	7	.6	1	6.6
21	9.3	0	0	8	1.3	14	4.8	14	4.8	1	8.3
22	7.8	1	6.8	3	4.8	12	4.2	21	13.2	2	5.8
23	9.5	1	8.5	6	3.5	9	.5	22	12.5	0	0
24	8.8	1	7.8	8	.8	12	3.3	14	5.3	0	0
25	9.8	0	0	3	6.8	14	4.3	21	11.3	1	8.8
26	12.7	0	0	8	4.7	13	.3	17	4.3	0	0
27	13	2	11	23	10	14	1	0	0	0	0
28	7.6	1	6.6	8	.4	10	2.4	18	10.4	1	6.6
29	12.3	0	0	8	4.3	16	3.7	13	.7	0	0
30	7	1	6	6	1	15	8	11	4	2	5

Location - Northern

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	5	0	0	2	3	4	1	13	8	1	4
2	5	0	0	2	3	8	3	9	4	1	4
3	5	0	0	3	2	1	4	15	10	1	4
4	6.7	0	0	2	4.7	7	.3	11	4.3	0	0
5	6.3	0	0	0	0	6	.3	11	4.7	2	4.3
6	5	0	0	2	3	5	0	12	7	1	4
7	6.7	0	0	2	4.7	11	4.3	7	.3	0	0
8	5	0	0	2	3	5	0	12	7	1	4
9	6.3	0	0	1	5.3	8	1.7	10	3.7	0	0
10	10	0	0	0	0	8	2	12	2	0	0
11	6.7	0	0	4	2.7	13	6.3	3	3.7	0	0
12	6.3	0	0	5	1.3	9	2.7	5	1.3	0	0
13	6.3	0	0	3	3.3	8	1.7	8	1.7	0	0
14	6.7	0	0	2	4.7	10	3.3	8	1.3	0	0
15	10	0	0	0	0	6	4	14	4	0	0
16	10	0	0	0	0	3	7	17	7	0	0
17	0	0	0	0	0	9	1	11	1	0	0
18	6.7	0	0	5	1.7	9	2.3	6	.7	0	0
19	10	0	0	0	0	5	5	15	5	0	0
20	6.7	0	0	2	4.7	9	2.3	9	2.3	0	0
21	6.3	0	0	2	4.3	8	1.7	9	2.7	0	0
22	5	0	0	1	4	5	0	13	8	1	4
23	6.7	0	0	2	4.7	10	3.3	8	1.3	0	0
24	6.3	0	0	5	1.3	9	2.7	5	1.3	0	0
25	6.7	0	0	1	5.7	8	1.3	11	4.3	0	0
26	6.7	0	0	2	4.7	9	2.3	9	2.3	0	0
27	10	0	0	16	6	4	6	0	0	0	0
28	6.7	0	0	0	0	9	2.3	8	1.3	3	3.7
29	6.7	0	0	3	3.7	6	.7	11	4.3	0	0
30	6.7	0	0	5	1.7	7	.3	8	1.3	0	0

Location - Southern

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	5.8	1	4.8	3	2.8	4	1.8	19	13.2	2	3.8
2	7.3	0	0	2	5.3	10	2.8	15	7.8	2	5.3
3	7.3	0	0	1	6.3	5	2.3	18	10.8	5	2.3
4	7	0	0	5	2	5	2	17	10	1	6
5	7.3	0	0	1	6.3	7	.3	20	12.8	1	6.3
6	7.3	0	0	1	6.3	10	2.8	17	9.8	1	6.3
7	9.7	0	0	8	1.7	15	5.3	6	3.7	0	0
8	9.7	0	0	2	7.7	9	.7	18	8.3	0	0
9	7.3	0	0	2	5.3	12	4.8	14	6.8	1	6.3
10	9.7	0	0	4	5.7	11	1.3	14	4.3	0	0
11	9.7	0	0	7	2.7	18	8.3	4	5.7	0	0
12	7	1	6	5	2	19	12	3	4	0	0
13	9.3	0	0	9	.3	12	2.7	7	2.3	0	0
14	9.7	0	0	1	8.7	16	6.3	12	2.3	0	0
15	14.5	0	0	0	0	10	4.5	19	4.5	0	0
16	7.3	0	0	1	6.3	7	.3	19	11.8	2	5.3
17	9.3	0	0	4	5.3	5	4.3	19	9.7	0	0
18	9.3	0	0	7	2.3	13	3.7	8	1.3	0	0
19	14.5	0	0	0	0	11	3.5	18	3.5	0	0
20	9	0	0	7	2	14	5	6	3	0	0
21	9.3	0	0	4	5.3	7	2.3	17	7.7	0	0
22	9.7	0	0	1	8.7	6	3.7	22	12.3	0	0
23	9.3	0	0	2	7.3	8	1.3	18	8.7	0	0
24	7.3	1	6.3	6	1.3	15	7.8	7	.3	0	0
25	7.3	0	0	3	4.3	8	.3	16	8.8	2	5.3
26	9.7	0	0	2	7.7	17	7.3	10	.3	0	0
27	7.3	1	6.3	16	8.8	11	3.8	1	6.3	0	0
28	9.3	0	0	3	6.3	11	1.7	14	4.7	0	0
29	6.8	0	0	5	1.8	9	2.3	12	5.3	1	5.8
30	6.8	0	0	4	2.8	14	7.3	8	1.3	1	5.8

Location - Urban

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	2.2	1	1.2	1	1.2	1	1.2	7	4.8	1	1.2
2	3.7	0	0	2	1.7	5	1.3	4	.3	0	0
3	3.7	0	0	0	0	5	1.3	4	.3	2	1.7
4	3.7	0	0	0	0	3	.7	6	2.3	2	1.7
5	5.5	0	0	0	0	0	0	9	3.5	2	3.5
6	5.5	0	0	0	0	3	2.5	8	2.5	0	0
7	3.7	0	0	2	1.7	6	2.3	3	.7	0	0
8	3.7	0	0	0	0	6	2.3	4	.3	1	2.7
9	3.7	0	0	0	0	2	1.7	8	4.3	1	2.7
10	3.7	0	0	0	0	4	.3	5	1.3	2	1.7
11	3.7	0	0	2	1.7	8	4.3	1	2.7	0	0
12	3.3	0	0	3	.3	5	1.7	2	1.3	0	0
13	3.7	0	0	4	.3	4	.3	3	.7	0	0
14	5	0	0	0	0	7	2	3	2	0	0
15	3.7	0	0	0	0	4	.3	6	2.3	1	2.7
16	3.7	0	0	0	0	3	.7	7	3.3	1	2.7
17	3.7	0	0	0	0	3	.7	7	3.3	1	2.7
18	3.3	0	0	2	1.3	5	1.7	3	.3	0	0
19	3.7	0	0	0	0	3	.7	7	3.3	1	2.7
20	3.3	0	0	1	2.3	3	.3	6	2.7	0	0
21	5	0	0	0	0	5	0	5	0	0	0
22	3.7	0	0	0	0	1	2.7	9	5.3	1	2.7
23	5	0	0	0	0	3	2	7	2	0	0
24	3.3	0	0	3	.3	5	1.7	2	1.3	0	0
25	5	0	0	0	0	3	2	7	2	0	0
26	3.7	0	0	1	2.7	8	4.3	2	1.7	0	0
27	2.8	2	.8	3	.3	5	2.3	1	1.8	0	0
28	5	0	0	0	0	4	1	6	1	0	0
29	5	0	0	0	0	6	1	4	1	0	0
30	3.3	0	0	1	2.3	7	3.7	2	1.3	0	0

Population - <250

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	8.4	1	7.4	4	4.4	7	1.4	26	17.6	4	4.4
2	10.5	0	0	4	6.5	17	6.5	19	8.5	2	8.5
3	10.5	0	0	4	6.5	7	3.5	27	16.5	4	6.5
4	10.3	0	0	6	4.3	11	.8	22	11.8	2	8.3
5	10.3	0	0	1	9.3	11	.8	25	14.8	4	6.3
6	10.3	0	0	4	6.3	15	4.8	21	10.8	1	9.3
7	14	0	0	11	3	21	7	10	4	0	0
8	10.5	0	0	4	6.5	13	2.5	23	12.5	2	8.5
9	10.3	0	0	3	7.3	14	3.8	22	11.8	2	8.3
10	10.3	0	0	3	7.3	15	4.8	22	11.8	1	9.3
11	13.7	0	0	10	3.7	24	10.3	7	6.7	0	0
12	10	1	9	11	1	21	11	7	3	0	0
13	13.3	0	0	8	5.3	19	5.7	13	.3	0	0
14	13.7	0	0	4	9.7	22	8.3	15	1.3	0	0
15	14	0	0	0	0	13	1	28	14	1	13
16	10.3	0	0	1	9.3	10	.3	27	16.8	3	7.3
17	10.3	0	0	4	6.3	13	2.8	23	12.8	1	9.3
18	10.3	0	0	10	.3	18	7.8	12	1.8	1	9.3
19	14	0	0	0	0	12	2	29	15	1	13
20	13.7	0	0	7	6.7	18	4.3	16	2.3	0	0
21	9.5	0	0	5	4.5	11	1.5	21	11.5	1	8.5
22	10.5	0	0	2	8.5	7	3.5	30	19.5	3	7.5
23	13	0	0	4	9	13	0	22	9	0	0
24	10	1	9	6	4	22	12	11	1	0	0
25	10.3	0	0	4	6.3	12	1.8	23	12.8	2	8.3
26	14	0	0	4	10	19	5	19	5	0	0
27	10.5	2	8.5	24	13.5	15	4.5	1	9.5	0	0
28	10	0	0	4	6	12	2	20	10	4	6
29	10	0	0	5	5	17	7	17	7	1	9
30	10.3	0	0	6	4.3	20	9.8	13	2.8	2	8.3

Population – 250-500

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	5.2	1	4.2	3	2.2	2	3.2	19	13.8	1	4.2
2	6.8	0	0	3	3.8	10	3.3	13	6.3	1	5.8
3	6.8	0	0	2	4.8	3	3.8	16	9.3	6	.8
4	6.8	0	0	1	5.8	8	1.3	16	9.3	2	4.8
5	9	0	0	0	0	5	4	19	10	3	6
6	9	0	0	0	0	6	3	20	11	1	8
7	9	0	0	3	6	16	7	8	1	0	0
8	13.5	0	0	0	0	11	2.5	16	2.5	0	0
9	9	0	0	1	8	12	3	14	5	0	0
10	6.8	0	0	2	4.8	11	4.3	13	6.3	1	5.8
11	9	0	0	5	4	21	12	1	8	0	0
12	8	0	0	6	2	11	3	7	1	0	0
13	8.7	0	0	7	1.7	12	3.3	7	1.7	0	0
14	9	0	0	1	8	13	4	13	4	0	0
15	13.5	0	0	0	0	9	4.5	18	4.5	0	0
16	9	0	0	0	0	4	5	22	13	1	8
17	13.5	0	0	0	0	5	8.5	22	8.5	0	0
18	8.7	0	0	3	5.7	13	4.3	10	1.3	0	0
19	13.5	0	0	0	0	9	4.5	18	4.5	0	0
20	6.3	0	0	3	3.3	14	7.8	7	.8	1	5.3
21	8.7	0	0	1	7.7	11	2.3	14	5.3	0	0
22	9	0	0	1	8	7	2	19	10	0	0
23	9	0	0	1	8	10	1	16	7	0	0
24	9	0	0	7	2	11	2	9	0	0	0
25	9	0	0	0	0	11	2	15	6	1	8
26	9	0	0	3	6	13	4	11	2	0	0
27	9	1	8	21	12	5	4	0	0	0	0
28	13.5	0	0	0	0	14	.5	13	.5	0	0
29	8.7	0	0	4	4.7	7	1.7	15	6.3	0	0
30	8.3	0	0	4	4.3	11	2.7	10	1.7	0	0

Population –501-1000

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	5.4	1	4.4	2	3.4	8	2.6	12	6.6	4	1.4
2	6.8	0	0	4	2.8	9	2.3	12	5.3	2	4.8
3	5	1	4	4	1	8	3	10	5	2	3
4	6.5	0	0	1	5.5	13	6.5	10	3.5	2	4.5
5	9	0	0	1	8	9	0	17	8	0	0
6	6	0	0	2	4	6	0	15	9	1	5
7	8.3	0	0	7	1.3	13	4.7	5	3.3	0	0
8	6.5	0	0	1	5.5	12	5.5	12	5.5	1	5.5
9	9	0	0	7	2	7	2	13	4	0	0
10	9	0	0	7	2	7	2	13	4	0	0
11	9	0	0	5	4	18	9	4	5	0	0
12	6	1	5	7	1	12	6	4	2	0	0
13	8.3		0	10	1.7	9	.7	6	2.3	0	0
14	9	0	0	7	2	12	3	8	1	0	0
15	9	0	0	1	8	9	0	17	8	0	0
16	6.8	0	0	3	3.8	8	1.3	15	8.3	1	5.8
17	8.7	0	0	3	5.7	10	1.3	13	4.3	0	0
18	8	0	0	7	1	9	1	8	0	0	0
19	13.5	0	0	0	0	13	.5	14	.5	0	0
20	6.5	1	5.5	9	2.5	12	5.5	4	2.5	0	0
21	8.7	0	0	8	.7	11	2.3	7	1.7	0	0
22	5.4	1	4.4	2	3.4	10	4.6	13	7.6	1	4.4
23	6.8	1	5.8	5	1.8	7	.3	14	7.3	0	0
24	6	1	5	9	3	9	3	5	1	0	0
25	9	0	0	3	6	11	2	13	4	0	0
26	8.7	0	0	6	2.7	14	5.3	6	2.7	0	0
27	6.8	2	4.8	10	3.3	14	7.3	1	5.8	0	0
28	6.8	1	5.8	8	1.3	8	1.3	10	3.3	0	0
29	8.7	0	0	6	2.7	13	4.3	7	1.7	0	0
30	4.8	1	3.8	6	1.2	12	7.2	4	.8	1	3.8

Population – >1000

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	1.7	0	0	0	0	1	.7	3	1.3	1	.7
2	1.7	0	0	0	0	1	.7	3	1.3	1	.7
3	1.7	0	0	0	0	1	.7	3	1.3	1	.7
4	1.7	0	0	1	.7	2	.3	2	.3	0	0
5	2.5	0	0	0	0	1	1.5	4	1.5	0	0
6	2.5	0	0	0	0	3	.5	2	.5	0	0
7	1.7	0	0	2	.3	2	.3	1	.7	0	0
8	2.5	0	0	0	0	1	1.5	4	1.5	0	0
9	2.5	0	0	0	0	1	1.5	4	1.5	0	0
10	2.5	0	0	1	1.5	0	0	4	1.5	0	0
11	1.7	0	0	1	.7	3	1.3	1	.7	0	0
12	1.7	0	0	1	.7	1	.7	3	1.3	0	0
13	1.7	0	0	2	.3	1	.7	2	.3	0	0
14	2.5	0	0	0	0	1	1.5	4	1.5	0	0
15	5	0	0	0	0	0	0	5	0	0	0
16	2.5	0	0	0	0	1	1.5	4	1.5	0	0
17	2.5	0	0	0	0	1	1.5	4	1.5	0	0
18	2.5	0	0	0	0	2	.5	3	.5	0	0
19	2.5	0	0	0	0	3	.5	2	.5	0	0
20	2.5	0	0	0	0	3	.5	2	.5	0	0
21	2.5	0	0	0	0	2	.5	3	.5	0	0
22	2.5	0	0	0	0	1	1.5	4	1.5	0	0
23	2	0	0	0	0	1	1	3	1	0	0
24	2	0	0	0	0	1	1	3	1	0	0
25	5	0	0	0	0	0	0	5	0	0	0
26	2.5	0	0	0	0	2	.5	3	.5	0	0
27	2.5	0	0	3	.5	2	.5	0	0	0	0
28	4	0	0	0	0	0	0	4	0	0	0
29	1.3	0	0	1	.3	1	.3	2	.7	0	0
30	2	0	0	0	0	2	0	2	0	0	0

Grade Level – K-S4

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	1.5	0	0	1	.5	2	.5	0	0	0	0
2	1.5	0	0	0	0	1	.5	2	.5	0	0
3	1.5	0	0	0	0	1	.5	2	.5	0	0
4	1	0	0	0	0	1	0	1	0	1	0
5	1.5	0	0	0	0	1	.5	2	.5	0	0
6	1.5	0	0	0	0	2	.5	1	.5	0	0
7	1	0	0	1	0	1	0	1	0	0	0
8	1	0	0	1	0	1	0	1	0	0	0
9	1	0	0	1	0	1	0	1	0	0	0
10	1.5	0	0	0	0	2	.5	1	.5	0	0
11	1.5	0	0	2	.5	0	0	1	.5	0	0
12	3	0	0	0	0	3	0	0	0	0	0
13	1.5	0	0	0	0	2	.5	1	.5	0	0
14	1.5	0	0	0	0	2	.5	1	.5	0	0
15	1.5	0	0	0	0	1	.5	2	.5	0	0
16	1.5	0	0	0	0	0	0	2	.5	1	.5
17	1	0	0	0	0	1	0	1	0	0	0
18	1.5	0	0	0	0	2	.5	1	.5	0	0
19	1.5	0	0	0	0	1	.5	2	.5	0	0
20	3	0	0	0	0	3	0	0	0	0	0
21	1.5	0	0	0	0	1	.5	2	.5	0	0
22	3	0	0	0	0	0	0	3	0	0	0
23	1.5	0	0	0	0	2	.5	1	.5	0	0
24	1.5	0	0	0	0	2	.5	1	.5	0	0
25	1.5	0	0	0	0	1	.5	2	.5	0	0
26	3	0	0	0	0	0	0	3	0	0	0
27	3	0	0	3	0	0	0	0	0	0	0
28	1.5	0	0	0	0	0	0	2	.5	1	.5
29	1	0	0	0	0	1	0	1	0	0	0
30	1.5	0	0	0	0	2	.5	1	.5	0	0

Grade Level – 7-S4

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	3	0	0	1	2	3	0	7	4	1	2
2	4	0	0	0	0	4	0	6	2	2	2
3	3	0	0	2	1	1	2	7	4	2	1
4	4	0	0	1	3	3	1	8	4	0	0
5	6	0	0	0	0	3	3	9	3	0	0
6	4	0	0	1	3	4	0	7	3	0	0
7	4	0	0	5	1	5	1	2	2	0	0
8	4	0	0	1	3	3	1	8	4	0	0
9	4	0	0	3	1	4	0	7	3	0	0
10	4	0	0	1	3	4	0	7	3	0	0
11	4	0	0	2	2	8	4	2	2	0	0
12	3	1	2	2	1	8	5	1	2	0	0
13	3.7	0	0	3	.7	5	1.3	3	.7	0	0
14	6	0	0	0	0	6	0	6	0	0	0
15	6	0	0	0	0	5	1	7	1	0	0
16	6	0	0	0	0	4	2	8	2	0	0
17	4	0	0	2	2	4	0	6	2	0	0
18	4	0	0	2	2	8	4	2	2	0	0
19	6	0	0	0	0	4	2	8	2	0	0
20	4	0	0	2	2	3	1	7	3	0	0
21	4	0	0	1	3	4	0	7	3	0	0
22	3	0	0	1	2	4	1	6	3	1	2
23	5.5	0	0	0	0	3	2.5	8	2.5	0	0
24	4	0	0	2	2	8	4	2	2	0	0
25	4	0	0	1	3	4	0	7	3	0	0
26	4	0	0	1	3	9	5	2	2	0	0
27	4	0	0	6	2	5	1	1	3	0	0
28	4	0	0	2	2	5	1	5	1	0	0
29	4	0	0	2	2	4	0	6	2	0	0
30	4	0	0	2	2	5	1	5	1	0	0

Grade Level – S1-S4

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	12.2	2	10.2	5	7.2	12	.2	37	24.8	5	7.2
2	15.5	0	0	7	8.5	27	11.5	27	11.5	1	14.5
3	15	0	0	8	7	16	1	28	13	8	7
4	15	0	0	6	9	22	7	28	13	4	11
5	15.3	0	0	1	14.3	14	1.3	41	25.8	5	10.3
6	14.5	0	0	3	11.5	16	1.5	37	22.5	2	12.5
7	20	0	0	13	7	34	14	13	7	0	0
8	15.3	0	0	2	13.3	25	9.8	31	15.8	3	12.3
9	15.3	0	0	8	7.3	19	3.8	32	16.8	2	13.3
10	15.3	0	0	11	4.3	17	1.8	31	15.8	2	13.3
11	20.3	0	0	14	6.3	42	21.7	5	15.3	0	0
12	13.8	1	12.8	15	1.3	25	11.3	14	.3	0	0
13	20	0	0	18	2	28	8	14	6	0	0
14	20.3	0	0	10	10.3	29	8.7	22	1.7	0	0
15	15.5	0	0	1	14.5	20	4.5	40	24.5	1	14.5
16	15.3	0	0	4	11.3	16	.8	37	21.8	4	11.3
17	15.3	0	0	5	10.3	18	2.8	37	21.8	1	14.3
18	14.3	0	0	10	4.3	25	10.8	21	6.8	1	13.3
19	20.7	0	0	0	0	25	4.3	36	15.3	1	19.7
20	11.8	1	10.8	13	1.2	27	15.2	17	5.2	1	10.8
21	14.8	0	0	10	4.8	23	8.3	25	10.3	1	13.8
22	12.4	1	11.4	4	8.4	15	2.6	39	26.6	3	9.4
23	15.3	1	14.3	8	7.3	19	3.8	33	17.8	0	0
24	14.5	2	12.5	14	.5	24	9.5	18	3.5	0	0
25	15.3	0	0	4	11.3	21	5.8	34	18.8	2	13.3
26	20.3	0	0	10	10.3	25	4.7	26	5.7	0	0
27	15.5	5	10.5	37	21.5	19	3.5	1	14.5	0	0
28	12.2	1	11.2	9	3.2	17	4.8	32	19.8	2	10.2
29	15	0	0	8	7	28	13	23	8	1	14
30	11.4	1	10.4	9	2.4	26	14.6	18	6.6	3	8.4

Grade Level – Other

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	4.8	1	3.8	2	2.8	1	3.8	16	11.2	4	.8
2	6	0	0	4	2	5	1	12	6	3	3
3	6	1	5	1	5	0	0	19	13	3	3
4	6	0	0	2	4	8	2	13	7	1	5
5	6	0	0	1	5	8	2	13	7	2	4
6	6	0	0	2	4	8	2	13	7	1	5
7	8	0	0	4	4	12	4	8	0	0	0
8	8	0	0	1	7	8	0	15	7	0	0
9	8	0	0	1	7	10	2	13	5	0	0
10	8	0	0	1	7	10	2	13	5	0	0
11	8	0	0	3	5	16	8	5	3	0	0
12	7.7	0	0	8	.3	9	1.3	6	1.7	0	0
13	7.3	0	0	6	1.3	6	1.3	10	2.7	0	0
14	8	0	0	2	6	11	3	11	3	0	0
15	12	0	0	0	0	5	7	19	7	0	0
16	12	0	0	0	0	3	9	21	9	0	0
17	12	0	0	0	0	6	6	18	6	0	0
18	8	0	0	8	0	7	1	9	1	0	0
19	12	0	0	0	0	7	5	17	5	0	0
20	7.7	0	0	4	3.7	14	6.3	5	2.7	0	0
21	7	0	0	3	4	7	0	11	4	0	0
22	12	0	0	0	0	6	6	18	6	0	0
23	7.3	0	0	2	5.3	7	.3	13	5.7	0	0
24	7.3	0	0	6	1.3	9	1.7	7	.3	0	0
25	6	0	0	2	4	8	2	13	7	1	5
26	8	0	0	2	6	14	6	8	0	0	0
27	12	0	0	12	0	12	0	0	0	0	0
28	5.5	0	0	1	4.5	12	6.5	8	2.5	1	4.5
29	7.3	0	0	6	1.3	5	2.3	11	3.7	0	0
30	7.3	0	0	5	2.3	12	4.7	5	2.3	0	0

Percentage of Aboriginal Students – 0-25%

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	13.6	3	10.6	7	6.6	8	5.6	41	27.4	9	4.6
2	17	0	0	7	10	22	5	33	16	6	11
3	13.2	1	12.2	8	5.2	10	3.2	36	22.8	11	2.2
4	16.8	0	0	7	9.8	18	1.3	36	19.3	6	10.8
5	22.7	0	0	0	0	13	9.7	50	27.3	5	17.7
6	16.3	0	0	2	14.3	17	.8	43	26.8	3	13.3
7	22	0	0	17	5	33	11	16	6	0	0
8	17	0	0	2	15	20	3	44	27	2	15
9	17	0	0	3	14	22	5	41	24	2	15
10	16.8	0	0	5	11.8	21	4.3	39	22.3	2	14.8
11	22.3	0	0	17	5.3	43	20.7	7	15.3	0	0
12	15.3	2	13.3	15	.3	27	11.8	17	1.8	0	0
13	21	0	0	15	6	28	7	20	1	0	0
14	22.3	0	0	2	20.3	34	11.7	31	8.7	0	0
15	22.7	0	0	0	0	15	7.7	52	29.3	1	21.7
16	16.8	0	0	1	15.8	11	5.8	50	33.3	5	11.8
17	16.5	0	0	2	14.5	14	2.5	49	32.5	1	15.5
18	15.8	0	0	9	6.8	29	13.3	24	8.3	1	14.8
19	22.7	0	0	0	0	21	1.7	46	23.3	1	21.7
20	12.8	1	11.8	16	3.2	30	17.2	16	3.2	1	11.8
21	15.5	0	0	5	10.5	24	8.5	32	16.5	1	14.5
22	13.6	1	12.6	3	10.6	12	1.6	48	34.4	4	9.6
23	16	1	15	1	15	17	1	45	29	0	0
24	15.5	1	14.5	11	4.5	28	12.5	22	6.5	0	0
25	16.8	0	0	3	13.8	19	2.3	42	25.3	3	13.8
26	22.3	0	0	7	15.3	31	8.7	29	6.7	0	0
27	17	5	12	42	25	20	3	1	16	0	0
28	13.2	1	12.2	5	8.2	24	10.8	34	20.8	2	11.2
29	15.8	0	0	6	9.8	25	9.3	31	15.3	1	14.8
30	12.2	1	11.2	8	4.2	29	16.8	20	7.8	3	9.2

Percentage of Aboriginal Students – 25-50%

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	7.3	0	0	1	6.3	8	.8	19	11.8	1	6.3
2	10	0	0	3	7	13	3	14	4	0	0
3	7.5	0	0	2	5.5	6	1.5	20	12.5	2	5.5
4	9.7	0	0	2	7.7	14	4.3	13	3.3	0	0
5	7.3	0	0	2	5.3	11	3.8	14	6.8	2	5.3
6	9.7	0	0	3	6.7	12	2.3	14	4.3	0	0
7	10	0	0	5	5	18	8	7	3	0	0
8	7.3	0	0	3	4.3	14	6.8	11	3.8	1	6.3
9	9.7	0	0	6	3.7	11	1.3	12	2.3	0	0
10	10	0	0	5	5	12	2	13	3	0	0
11	10	0	0	4	6	21	11	5	5	0	0
12	9.7	0	0	8	1.7	17	7.3	4	5.7	0	0
13	10	0	0	9	1	13	3	8	2	0	0
14	10	0	0	8	2	13	3	9	1	0	0
15	10	0	0	1	9	13	3	16	6	0	0
16	10	0	0	2	8	10	0	18	8	0	0
17	10	0	0	4	6	13	3	13	3	0	0
18	10	0	0	10	0	11	1	9	1	0	0
19	15	0	0	0	0	14	1	16	1	0	0
20	10	0	0	3	7	15	5	12	2	0	0
21	10	0	0	8	2	10	0	12	2	0	0
22	10	0	0	1	9	11	1	18	8	0	0
23	10	0	0	7	3	13	3	10	0	0	0
24	7.5	1	6.5	9	1.5	14	6.5	6	1.5	0	0
25	10	0	0	4	6	12	2	14	4	0	0
26	10	0	0	5	5	16	6	9	1	0	0
27	10	0	0	15	5	14	4	1	9	0	0
28	7.3	0	0	5	2.3	10	2.8	12	4.8	2	5.3
29	10	0	0	9	1	11	1	10	0	0	0
30	10	0	0	7	3	14	4	9	1	0	0

Percentage of Aboriginal Students –51-75%

Item	Expected N	Never		Rarely		Sometimes		Most of the Time		All of the Time	
		Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual	Actual	Residual
1	1	0	0	1	0	1	0	0	0	0	0
2	1	0	0	1	0	1	0	0	0	0	0
3	1	0	0	1	0	1	0	0	0	0	0
4	2	0	0	0	0	2	0	0	0	0	0
5	2	0	0	0	0	2	0	0	0	0	0
6	1	0	0	1	0	1	0	0	0	0	0
7	1	0	0	1	0	1	0	0	0	0	0
8	2	0	0	0	0	2	0	0	0	0	0
9	2	0	0	2	0	0	0	0	0	0	0
10	2	0	0	2	0	0	0	0	0	0	0
11	1	0	0	0	0	1	0	1	0	0	0
12	1	0	0	1	0	1	0	0	0	0	0
13	2	0	0	2	0	0	0	0	0	0	0
14	2	0	0	2	0	0	0	0	0	0	0
15	2	0	0	0	0	2	0	0	0	0	0
16	1	0	0	1	0	1	0	0	0	0	0
17	1	0	0	1	0	1	0	0	0	0	0
18	1	0	0	1	0	1	0	0	0	0	0
19	2	0	0	0	0	2	0	0	0	0	0
20	2	0	0	0	0	2	0	0	0	0	0
21	1	0	0	1	0	1	0	0	0	0	0
22	1	0	0	1	0	1	0	0	0	0	0
23	2	0	0	2	0	0	0	0	0	0	0
24	2	0	0	2	0	0	0	0	0	0	0
25	2	0	0	0	0	2	0	0	0	0	0
26	1	0	0	1	0	1	0	0	0	0	0
27	2	0	0	0	0	2	0	0	0	0	0
28	2	0	0	2	0	0	0	0	0	0	0
29	1	0	0	1	0	1	0	0	0	0	0
30	1	0	0	1	0	1	0	0	0	0	0

Appendix K

One-Way ANOVAs for Principal and Teacher Responses

Source		SS	df	MS	F	Effect Size	Source		SS	df	MS	F	Effect Size
1	Between Groups	0.652	1	0.652	0.83	0.365	16	Between Groups	1.771	1	1.771	4.854	0.03
	Within Groups	76.257	97	0.786				Within Groups	35.4	97	0.365		
	Total	76.909	98					Total	37.172	98			
2	Between Groups	0.003	1	0.003	0.005	0.941	17	Between Groups	0.392	1	0.392	0.95	0.332
	Within Groups	56.837	98	0.58				Within Groups	39.608	96	0.413		
	Total	56.84	99					Total	40	97			
3	Between Groups	0.107	1	0.107	0.14	0.709	18	Between Groups	0.009	1	0.009	0.015	0.903
	Within Groups	73.087	96	0.761				Within Groups	53.928	93	0.58		
	Total	73.194	97					Total	53.937	94			
4	Between Groups	3.699	1	3.699	7.014	0.009	19	Between Groups	0.001	1	0.001	0.005	0.946
	Within Groups	50.637	96	0.527				Within Groups	25.039	98	0.255		
	Total	54.337	97					Total	25.04	99			
5	Between Groups	0.71	1	0.71	2.003	0.16	20	Between Groups	0.17	1	0.17	0.292	0.59
	Within Groups	34.401	97	0.355				Within Groups	54.788	94	0.583		
	Total	35.111	98					Total	54.958	95			
6	Between Groups	0.314	1	0.314	0.726	0.396	21	Between Groups	0.488	1	0.488	0.887	0.349
	Within Groups	40.644	94	0.432				Within Groups	50.619	92	0.55		
	Total	40.958	95					Total	51.106	93			
7	Between Groups	0.048	1	0.048	0.1	0.752	22	Between Groups	1.435	1	1.435	3.124	0.08
	Within Groups	45.952	96	0.479				Within Groups	45.005	98	0.459		
	Total	46	97					Total	46.44	99			
8	Between Groups	0.133	1	0.133	0.32	0.573	23	Between Groups	0.728	1	0.728	1.4	0.24
	Within Groups	40.312	97	0.416				Within Groups	48.897	94	0.52		
	Total	40.444	98					Total	49.625	95			
9	Between Groups	1.132	1	1.132	2.222	0.139	24	Between Groups	0.371	1	0.371	0.603	0.439
	Within Groups	49.414	97	0.509				Within Groups	56.618	92	0.615		
	Total	50.545	98					Total	56.989	93			
10	Between Groups	1.606	1	1.606	2.964	0.088	25	Between Groups	0.786	1	0.786	1.742	0.19
	Within Groups	52.575	97	0.542				Within Groups	43.759	97	0.451		
	Total	54.182	98					Total	44.545	98			
11	Between Groups	0.821	1	0.821	2.54	0.114	26	Between Groups	0.016	1	0.016	0.034	0.853
	Within Groups	31.361	97	0.323				Within Groups	44.671	97	0.461		
	Total	32.182	98					Total	44.687	98			
12	Between Groups	0.028	1	0.028	0.048	0.826	27	Between Groups	0.38	1	0.38	1.023	0.314
	Within Groups	52.092	90	0.579				Within Groups	36.37	98	0.371		
	Total	52.12	91					Total	36.75	99			
13	Between Groups	0.438	1	0.438	0.761	0.385	28	Between Groups	0.05	1	0.05	0.078	0.781
	Within Groups	53.562	93	0.576				Within Groups	61.797	96	0.644		
	Total	54	94					Total	61.847	97			
14	Between Groups	0.014	1	0.014	0.031	0.86	29	Between Groups	1.159	1	1.159	2.086	0.152
	Within Groups	43.622	97	0.45				Within Groups	52.247	94	0.556		
	Total	43.636	98					Total	53.406	95			
15	Between Groups	0.172	1	0.172	0.66	0.419	30	Between Groups	0.028	1	0.028	0.045	0.832
	Within Groups	25.588	98	0.261				Within Groups	57.897	92	0.629		
	Total	25.76	99					Total	57.926	93			

Note: *Source* refers to the Likert scale survey items.